The Inner Man & Other Lectures

ON

Arya Philosophy

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FOREWORD

There is a deplorable dearth of Arya Samajic literature in English language which is perhaps most widely spoken and understood in the civilised world, and besides, we, in India, have facilities for learning it which are not available for learning other European languages.

Swami Daya Nanda's magnum opus **The Satyartha Prakasha** was translated into English more than two decades ago by my late lamented beloved friend Mr. Chiranjilal Bharadvaja. This translation greatly influenced European thought. The late *Count Leo Tolstoy*, *Lutovlosky*, the Polish Philosopher, the late Edward Carpenter, the late Maeterlink, the Belgian Philosopher, *Princess Mary Karadja* of Belgium were all directly influenced by this book. I know it because the thinkers whose names are printed in italics were and are my personal friends, and I was directly instrumental in linking their mighty brains to the perennial current

of Divine Knowledge which has flowed of late through the spiritual and intellectual reservoir called 'Light of Truth.'

This monumental work, however, can not be understood by the common people of the Occident. Its phraseology, terminology and idealogy are pre-eminently oriental, nay Indian. What is needed is an interpretation of the master's message in terms of Occidental thought.

When therefore, the programme of Dayananda Nirvana semi-centinary celebrations was being discussed I suggested that the eminent scholars of Arya Samaj should be invited to write out lectures on important questions of Vedic doctrine in English, and read them out to a select audience on this momentus and historic occasion. The lectures might subsequently be revised in the light of criticisms and printed in book form so that valuable additions might be made to the none too rich Arya Samajic literature in English. My suggestion was accepted and I was appointed Editor of the semi-centinary lectures. I naturally first approached my esteemed friend Pandit Ganga Prasad M A., the celebrated author of "Fountain Head of Religion" which is next only to the immortal

work of the late Pandit Guru Datta Vidyarthi as an authentic exposition of the Rishi's doctrine in English, to write out the first lecture of the series. He readily responded to this call and the result is this learned and illuminating first lecture.

The subject chosen is especially apposite. There is a wide-spread though erroneous belief that the appeal of the Vedic religion as expounded by Rishi Dayananda, is mainly to the intellect and that his followers are expected to understand or apprehend truth not to intuit or realize it. This belief was generated because the Rishi had to carry on a crusade against age-long superstition and to weed out rank and unhealthy overgrowths of false doctrine and erroneous belief before the soul could be prepared to receive divine illumination and be bathed in holy radiance. Rishi Dayananda had to fight against the erroneous notion that *Yoga* is the mechanical repetition of certain set formulae and resort to hocus pocus. Spiritual illumination is the result of a continuous process of rigorous intellectual and moral discipline and of voluntary suppression and self-imposed repression. It is why after the senses have been vanquished that the gates of the super-sensual regions are thrown open. Moreover matter consi-

dered as a vehicle for pilgrimage to a world of spirit has itself to be spiritualised progressively before it commits *Hari Kari* after handing us over to forces beyond it and behind it.

In this lecture this process has been beautifully described in the very words, so far as possible, of the eminent sages and of Rishi Dayananda. It must, however, be clearly understood that the words of the *Upanishads* and of Rishi-Dayananda and even of the author must not be taken literally. For all treatises on Yoga are attempts to describe a super-sensuous experience in terms of sensuous experience—to describe what, in some respects, transcends time and space, in terms applicable only to a Universe in which both are postulated. To take one example, the author quotes from the Upanishads, a verse which says that a man who has attained beautitude does not return to this world. This verse does not imply that he never returns to a future possible Universe; all that the sage means is that he who has attained beautitude does not return to the Universe during the pendency of which he attained salvation or freedom from the concatenation of births and deaths. The possibility that he may return to a future universe after dissolution is not ruled out. The

Upanishads are poetry in the truest sense of the term. They have been uttered on the plane of experience.

The standards of accuracy, the vocabulary and literary usages in the sphere of higher poetry are different from those prevailing in the sphere of formal logic. They can be "sensed" but not argued or reasoned out.

Before reading this lecture let the reader saturate the deeper layers of his consciousness with the following words uttered by my friend Lutovlaski who has studied Indian *Yoga* to advantage. "Now every philosophy is the work of a philosopher and must be considered as the final outcome of his observation of himself, of his own deepest spiritual realities, of his true aspirations, of his innermost certainties, of his efforts to remember a forgotten past of his self, of his vision of an eternal future......Those who have no psychological and logical training are mostly unable to grasp the fundamental difference between the outer and the inner world, which is one of the eternal truths discovered by Plato". What Edward Carpenter says is also to be pondered over. "My own view, and it is a view shared by

many of these sane thinkers, is that the highest wisdom really consists at present in the ability to *dismiss thought* and to retain the mind in that state where it perceives events in deed, and is sensitive to them, but does not occupy itself at all with the question of their why or wherefore. Of course I recognise that this attitude of mind, if it became general, would be utterly destructive of all the generalisations of modern science—whose whole object and *raison d'etre* is the discovery of the so-called causes of things. But as I began my academic career by insisting (in 1890, I think) on the futility of Modern science, for which inaptitude I was soundly berated by the learned men and professors of that day, (or at any rate by those few who deigned to pay attention to my heresies). I shall quite naturally not be heart-broken if I find after all I am right and the learned ones have in the end come round to my point of view." After all this is exactly what the Upanishads teach.

न तत्र चक्षुर्गच्छति न वाग्गच्छति
नो मनो न विद्मो न विजानीमो
यथैतदनुशिष्यात् अन्यदेव
तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद् व्याचचक्षिरे ॥—केन

"The eye cannot see Him, speech cannot describe Him, the mind cannot reach Him. How to preach about Him nobody knows because He is different from the knowable and is beyond the unknowable." (*Kena Upanishad*).

Lutoslavski only states in different language what the author of this has stressed when he says:—

"The essential thing which leads to the regeneration of mankind is, however, not books, but the creation is a wisely selected spot of a spiritual atmosphere helping individual souls to understand themselves, as only such souls who understand and know themselves can bring light into the terrible darkness which causes so many mistakes in the contemporaneous social and political life." (*The World of Souls*, page 224).

Dehradun,
5—11—'33.

RAMA DEVA

The Inner Man and the Inner World

OR

The Subtle forces of Nature

By

Sjt. GANGA PRASAD, M.A. F.R. A.S.

Cheif Judge, Tehri-Garhwal State.

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SECTION I

PRELIMINARY

The riddle of Universe

A Verse of the *Rigveda* says:—

को अद्धा वेद क इह प्रवोचत कुत आजाता कुतइयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जने नाथा को वेद यत आबभूव ॥

ऋ० अ० ८ व० १७ मं० ६.

"Who knows here, who can here state whence
Came all this multifarious Universe?
Even the *devas* are posterior to its creation,
Who then knows whence this came out?"

(Rig. VIII, 17, 6.)

The question so graphically put in this verse rises in the mind of almost every man, whether ignorant or learned, in some form or other; and every religion must solve it. The answer given by the semetic Religions (viz. Judaism, Christianity and Mohammedanism) is that the Universe was

created out of nothing by a *fiat* of God, and that when the time for its destruction comes, it will again lapse into nothing.

Creation ex-nihilo

2. This dogma of creation *ex-nihilo* is repugnant to science which teaches that what exists must have always existed, and will continue to exist for all time in some form or other. This is exactly what is inculcated by the Vedic Religion.

The *Sankhya* Philosophy lays down :—

नावस्तुनो वस्तु सिद्धि :—सां. ७८.

"That which is cannot come out of that which is not." (*Sankhya Sutra*, 78.)

The *Gita* states the same doctrine more clearly :—

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयो रपि दृष्टोऽन्त स्त्वनयो स्तत्वदर्शिभिः ॥

गीता अ. २-१६.

"There can be no existence out of non-existence nor can the existent cease to be. The truth about both has been percieved by seers or philosophers."

(Gita II, 16.)

Evolution : Nebular Theory

3. Science has proved that the world has evolved out of pre-existing material in course of long ages. According to the *nebular* theory which holds the fieid in science every solar system was in its beginning a huge mass of mist or *gaseous* matter, extending so far as to fill all the space now occupied by its planets, and rotating on its axis.

As ages rolled on the stage of a vast glowing nebular was reached. This is called the *igneous* stage. The scene was its central portion and the mass rotated on its axis. As the central portion contracted it rotated more rapidly according to the laws of dynamics, and threw off successive rings on the outer side. These outer rings as they gradually cooled down were formed into planets which were, however, in a molten (or *liquid*) state for a long time before they further cooled down and became *solid*.

Evolution in ancient scriptures

4. This doctrine of planetary evolution which was formulated in Europe by Laplace only a century ago is taught in our most ancient books. The second Chapter or *Brhmananda Valli* of the *Taittiriya Upanishad* thus formulates it :—

तस्माद्वा एतस्मादात्मन आकाशः संभूतः आकाशाद् वायुः वायोरग्निः अग्नेरापः अद्भ्यः पृथिवी पृथिव्या ओषधयः। ओषधिभ्योऽन्नं अन्नाद् रेतः रेतसः पुरुषः। तैत्ति० २। १.

"By Him, the All pervading spirit was produced ether; from the ethereal state came out the gaseous state; from the gaseous the igneous state; from the igneous the liquid state; from the liquid the solid state; from the solid earth came out herbs; from herbs the food (or other vegetables); from food the seed (of animal life); and from the seed (of animal life) man."

Ether as origin of visible matter

5. The reader need hardly be told that the words आकाश, वायु, अग्नि, आप and पृथिवी used in the passage quoted above do not stand for the five "*elements*" as is some times erroneously supposed but signifiy the five *states* of matter called *bhutas* or *Maha bhutas*. The division corresponds to the well known threefold division of material things into *gaseous*, *liquid* and *solid*. Only it is more complete and scientific. The *igneous* state is intermediate between the *gaseous* and the *liquid* states. These four states have already been indicated in the brief-account of the Nebular theory

given in para 3 above. The fifth or *etherial* state represents the finest state of matter known to modern science, the state which comes prior to the gaseous in the course of evolution. Scientists have now begun to realise that all other forms of matter have come into being from ether. One of the latest theories about the *atoms* of matter is that they consist of "Electrons." This is what the great Scientist Sir Oliver Lodge says about electrons in his well known work *Life and Matter* :—

"The only surmise which at present holds the field is that they are knots or twists or Vortices or some sort of either static or kinetic modifications of the ether of space." (P. 15).

SECTION II

Five koshas or Sheaths as described in Taittiriya Upanishad.

Finer forms of matter

1. As already remarked these five states of matter are all which modern science knows of. Our ancient books, however, speak of still finer and subtler forms of matter or *Prakriti*. The gross body of man भौतिक शरीर consisting of the 5 *bhutas* or states of matter mentioned above is called अन्नमय or अन्नरस मय कोश, the "food" sheath or physical sheath. The passage of the *Taittiriya-Upanishad* quoted above goes on to say: स वा एष पुरुषोऽन्नरस मयः तस्येदमेवशिरः अयं दक्षिणः पक्षः अयमुत्तरः पक्षः अयमात्मा, इदं पुच्छं प्रतिष्ठाः ।

"This body is the *physical* sheath. This head is its head; this (right arm) is its right arm; this (left arm)is its left arm; this (trunk)is its trunk; these (legs) are its lower portion."

Five Koshas and Lokas

2. The *Upanishad* describes four other higher sheaths, each finer than the one preceding it, viz.

"*Pranamaya* kosha" प्राणमय कोश, *Life sheath* or astral body; "*Manomaya* kosha" मनोमय कोश *mind sheath* or mental body; "*Vijanamaya kosha*" विज्ञान मय कोश *Intuitional sheath* or *buddhic* body; and "*Anandamaya kosha*" आनन्दमय कोश *bliss-sheath* or *Nirvanic* body. But before we proceed to describe them we should observe that these five sheaths (kashas) in man correspond to separate *Lokas* or planes in the Universe. There is a well known saying यथा पिण्डे तथा ब्रह्माण्डे "as in man so in the Universe." Indeed man is an epitome of the Universe, a *microcosm* (i.e. a smaller world) as distinguished from the *macrocosm* (i.e. the larger world). This correspondence between the constitution of man and that of the Universe is very frequently and prominently inculcated in the Vedas and the Upanishads. (e.g. see the *Aitareya Upanishad*.)

Koshas and Lokas in Veda

3. The following verse of the *Skambha sukta* in the *Atharva Veda* speaks of the *Koshas* and *Lokas*:—

यत्र लोकांश्च कोशांश्चापो ब्रह्मजना विदुः ।
असच्च यत्र सच्चान्तः स्कंभं तं ब्रूहि कतमः स्विदेवसः ॥

अथर्व त्रा० १० सू० ७ मं० १०.

" In whom the planes (*lokas*), sheaths (*koshas*), diffused matter (*apas*), in whom evolved matter, and unevolved matter (*prakriti*) exist, as the sages know—teach us about that Lord and support of all. Who is that ?

(*Atharva* X, 7, 10)

There are 7 *lokas* viz. *Bhuh* भूः *Bhuvah* भुवः *Swah* स्वः *mahah* महः *Janah* जनः *Tapah* तपः and *Satyam* सत्यम्. The first four of these correspond to the first four *koshas*, while the *anandamaya kosha* comprises the last three *lokas*.

Pranamaya Kosha or life sheath

4. We now proceed to describe the second *kosha* or sheath. The next *anuvaka* of the *Brahma-Valli* of the *Taittiriya Upanishad* says :—

तस्माद् वा एतस्मादन्न रसमयात् अन्योऽन्तर आत्मा प्राण-मयः । तेनैष पूर्णः सवा एष पुरुष विध एव, तस्य पुरुष विधताम् , अन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठाः ।

" Distinct from and underneath this " Food " sheath or physical body is the *Pranamaya* प्राणमय or astral body. This is filled by that. That also resembles a man. Its resemblance with man is

thiswise. *Prana** is its head; *Vyana** its right arm, *Apana** its left arm; *Samana** its trunk and *Udana** its lower portion."

Pranamaya Loka or life plane

5. As the physical sheath अन्नमय कोश or the gross body स्थूलशरीर corresponds to the visible world स्थूलजगत, so the life sheath or astral body प्राणमय कोश corresponds to the Life or astral plane प्राणमय लोक. The astral plane is *Bhuvar loka*, as the physical world is *Bhur loka.* It is wrong to think that प्राणः *life* is to be found in human, animal and vegetable bodies only. It fills all space like ether, being finer than it,—as much finer as ether is finer than air and air fiiner than water. Every one of us immersed in an ocean of *prana*, as the fish in an ocean of water. The *Pranamaya* or life sheath is made of *Prana* in the same way as the physical sheath is made of 5 *bhutas*, which are the constituants of the physical world. That *Prana* is a substance follows from the very word *pranamaya* प्राणमय which means "made of Prana," as स्वर्णमय means "made of gold," काष्ठमय means

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* These are the names of the 5 branches of *Life* or the 5 great Vital or nervauric forces which are explained in para 4 of Sec. III.

"made of wood." The following verse of the *Atharva veda* speaks of *Prana* as existing in clouds, lightning, rain etc :—

नमस्ते प्राण क्रन्दाय नमस्ते स्तन यित्नवे ।
नमस्ते प्राण विद्युते नमस्ते प्राण वर्षते ॥

अथर्व ११ ।४।

Another verse of the same *Sukta* speaks of the "life body":—

या ते प्राण प्रिया तनूर्याते प्राणप्रेयसी ।
अथो यद्भेषजं नव तस्य नो धेहि जीवसे ॥

अथर्व ११ ।४। ५३.

Life and modern scientists

6. Great thinkers among modern scientists have begun to realise the necessity of regarding *life* as a substance. This is what Sir Oliver Lodge says in his book *life and matter* :—

"The possibility that life may be a real and basal form of existence, and therefore persistent, is a possibility to be borne in mind. The idea may at least serve as a clue to investigation, and some day bear fruit."

(*life and Matter* p. 53.)

The minerals possess only the physical body; men, animals and vegetables possess both a physical and a life body.

The sun as source of Prana

7. The sun is the great centre and repositary of *Prana* or *Life* as it is also the repositary of heat, light, electricity and magnetism for the whole solar system. The *Prasnopanishad* says :—

आदित्यो ह वै प्राणः । (प्रश्न I, 5)

"Verily the sun is *Prana* or life."

Manomayakosha or mind sheath.

8. The third *anuvaka* of the *Taittiriya Upanishad* says :—

तस्माद्वा एतस्मात् प्राणमयात् अन्योऽन्तर आत्मा मनो मयः । तेनैषः पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुष विधताम् । अन्वये पुरुष विधः । तस्य यजुरेव शिरः । ऋग् दक्षिणः पक्षः । सामोत्तरः पक्षः आदेश आत्मा । अथर्वांगिरसः पुच्छे प्रतिष्ठा ।

"Distinct from and underneath this *pranamaya* or Life body is the *manomaya* or mental body. This is filled by that. That also resembles a man. Its resemblance with a man is thiswise.

* *Yajur* is its head; *Rig* * its right arm; * *Sama* its left arm; the land its trunk; and *Atharva Angiras* its lower portion."

Manomaya Loka or mental plane

9. The mind or *manas* मनस्तत्व is also a form of matter प्रकृति like Life or *prana*, filling all space *like* ether. It is finer than *prana*, as much finer as *prana* is finer than ether, and ether finer than air. The *manomaya* sheath or mental body is made of it in the same way as *pranamaya* body is made of *prana*, physical body is made of visible matter. *Manomaya* corresponds to स्वर्लोक *Swar-Loka* of the 7 *lokas* mentioned before.

That *manas* is regarded as a substance and not a mere function by our philosophers will be evident from the following *sutra* of the *Vaisheshika Darshana* :—

पृथिव्यप् तेजो वाय्वाकाशो कालो दिगात्मा मनांसि द्रव्याणि । (वैशेषिक सू०)

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* Knowledge is the chief function of the *mental* body. *Veda* means knowledge. Hence the four vedas are enumerated as the parts of this mental body.

"Solid, liquid, igneous, gaseous and etherial matter, time, space, mind (manas), and * soul are the *substances*." The following verse of the *Mundaka Upanishad* enumerates *Prana* and *manas* along with the 5 *bhutas* and senses etc., as substances created by God :—

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणिच । खं वायु र्ज्योति रापः पृथिवी विश्वस्य धारिणी । (मु० उ० २ ३)

Mind and modern scientists

10. In his well known book *life and matter* from which we have already quoted more than once, and which has been written as a reply to Haeckels' celebrated book called the *Riddle of the universe*, Sir aliver Lodge shows how Haeckel asserts that *matter* and energy cannot be annihilated but persist in some form or other. This law has been called by several names, viz. the "fundamental cosmic law," the "law of substance," the "Universal law," the "law of consistency," or the "axiom of the consistency of the Universe'. Sir Oliver Lodge asks why the same should not hold good for *life* or *mind* or *consciousness*; for none

* By आत्मा "soul" is here meant the supreme soul परमात्मा as well as the human or animal soul जीवात्मा.

of these has been shown by science to be a form of *enery*, like motion, heat, electricity, magnetism etc. (Vide *life and matter* p. 18 et seq). In a recent speech reported in the Leader of 15th Dec. 1930, Sir Oliver Lodge said :—"My doctrine is that *life* exists in space, that mind is a higher development of that, and I presume that spirit is a higher development still, but they all exist in space." We need hardly say that *life* and *mind* are what we call *prana* and *manas;* while *spirit* corresponds to the last two i.e. *Vijnana* and *Ananda* which are to be described later on.

Telepathy : Medium of thought-transference

11. The reader must have heard of telepathy or transference of thought from one mind to another. In his work called *The Survival of man* Sir Oliver Lodge describes many cases of thought transference recorded after due enquiry by the society for Psychical Research or by independent and reliable persons. That the thought of one person can become known to another person at a long distance without any apparent medium does not admit of any doubt. The question is: How can this be explained? In order that the ear may be effected by *sound* there must be continuous

matter reaching all the way from the sounding body to the ear. This is usually *air* in vibratory motion. In the case of *light* the medium through which it travels is *ether*. Now what is the possible medium through which *thoughts* can travel from one mind to another? The best possible explanation is that *manas* or mind substance fills all space like ether, and it serves as the vehicle for thoughts, as *prana* is the vehicle for feelings, *ether* is the vehicle for heat, light, and electricity, and *air* is the vehicle for sound.

Speed of thought

12. That thoughts travel far and wide is indicated in the following *Mantra* of *Shiva Sankalpa Sukta* :—

यज्जाग्रतो दूर मुदैति दैवं तदु सुप्तस्य तथैवैति, दूरंगमं ज्योतिषां ज्योति रेकं तन्मे मनः शिव संकल्पमस्तु ।

(यजु० ३४ । १)

"May, O God! my mind which travels long distances while one is awake, and similarly goes far and wide, while one is asleep,—may that mind of mine which goes far, which is the one light of all lights, possessed of brilliant powers, entertain good thoughts!" (Yaju XXXIV, 1.)

This fast travelling nature of thoughts is often mentioned in the Vedas and the *upanishads*. In the *Isha upanishad* God is described as मनसो जवीयः "faster than the mind," because the mind is looked upon as the fastest thing in the world. We speak of the "lightning speed." But what comparison can even that bear to the speed of mind? For which electricity travels at the rate of 1,86,000 miles per second, thoughts virtually travel in no time, their speed being as much faster than electricity as their vehicle *manas* is finer than *ether* the medium of electricity.

Vibrations in mental atmosphere

13. If we throw a piece of stone in a tank or a pool of water it will produce a succession of concentric waves travelling all around from the effected place. The lighting of a candle will similarly give rise to waves of etherial vibrations travelling in all directions from the candle. In the same manner when a thought (whether good or evil) crosses the mind of a person it gives rise to vibrations in the *manas* or mental atmosphere, which travel far and wide in all directions.

Power of thought

14. A good thought is thrice blessed. First it benefits the thinker by improving his mental body मनोमय कोश. Secondly it benefits the person about whom it is entertained. Lastly it benefits all mankind by improving the general mental atmosphere. An evil thought on the contrary is thrice cursed. For it harms the thinker by doing injury to his mental body. Secondly it harms the person who is its object, if there is evil in him which would attract it. Lastly it harms all mankind by doing injury to the whole mental atmosphere.

Power of cumulative thought

15. If a thought is simultaniously entertained by a number of people it acquires great potency. For the vibrations thereby generated in the mental atmosphere influence the mental sheaths of individuals. This would explain the power of public opinion even though it is not vocally expressed. This also explains the importance attached to public or mass prayers. It is a part of the ritual in important *Sanskaras* for those present to pronounce a benidiction आशीर्वाद; e.g.

in a marriage ceremonial the whole assemblage prays for the long life and prosperity of the married couple; in natal ceremony they pray for the long life of the newly born babe. These practices are not mere formalities, but are based on the well established belief and experience that a good thought genuinely concieved and sincerely expressed, especially by a number of men is a power for good. All of us know what a mental thrill or spiritual exhileration is experienced when we go to a place where large numbers of people have assembled for some educational, charitable or religious purpose. This is because the mental atmosphere of the place is full of purer mental or spiritual vibrations which influence our *manomaya* and higher *koshas*.

Utility of temples or places of Worship

16. Yogis teach us that in every house a room should be set apart for *Sandhya* or prayers, and that it should not be used for any other purpose. This is because the mental atmosphere of the room will then be filled with spritual vibrations generated by daily prayers and will make it more conducive to concentration of mind and *Yogic* practice. This is why mankind in all climes and ages have been

instinctively led to construct special buildings viz. temples, mosques, churches etc. for devotional purposes.

Sanctity of Tirthas or holy places.

17. The observations made above will also explain the sanctity of tirthas or holy places. It is said in the *Shuddha Tattwa* :—

प्रभावादद्भुताद् भूमेः सलिलस्य च तेजसः ।
परिग्रहान्मुनीनां च तीर्थानां पुण्यता स्मृता ॥

" The sanctity of *tirthas* or shrines has been held on account of the extraordinary influence of the soil, water and sunshine and on account of the residence therein of *munies* or great thinkers. A highly advanced yogi for whom I have great regard and whom I first met in Gangotri in 1923 stated that he had found the spiritual vibrations in Gangotri much superior to what he had found in Amarnath (Kashmere) or elsewhere. This he explained by the fact that in ages past a succession of great *munies* had lived in these parts of the Himalayas called *Uttarakhanda*. He said that Yogis can feel the effect of these mental or *spiri-*

tual vibrations, and discriminated between the vibrations of one locality and another in the same manner as an ordinarily cultured man can distinguish between the *physical* climate of one place and another.

Manomaya kosha is common to men and animals, but is not possessed by vegetables.

Vijnanamaya Kosha

18. We now proceed to the fourth or *Vijnanamaya kosha* described in the 4th *Anuvaka* of *Taittiriya upanishad* :—

तस्माद् वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः सवा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योगं आत्मा । महः पुच्छं प्रतिष्ठा ।

" Distinct from and underneath this *manomaya* or mental body is the *Vijnanamaya* or Intuitional body. This is filled by that. That also resembles a man. Its resemblance with a man is thiswise. Faith is its head ; *Rita* or righteousness

is its right arm. Truth is its left arm. Yoga or concentration is its trunk. *Mahat* or *intellect* is its lower portion."

Vijnanamaya Loka

19. *Vijnana* or *mahat tattva* महत्तत्त्व, as it is called in *Sankhya* philosophy, is a form of *prakriti* or matter filling all space like ether. It corresponds to *mahar loka* of the seven Lokas mentioned before. It is finer than *manas tattva* as *manas* is finer than *prana*, and *prana* is finer than *ether*. It is the vehicle or medium of higher or intuitional knowledge विज्ञान, as *manas tattva* is the vehicle of lower knowledge or ordinary thoughts. The *vijnanamaya* sheath is made of *vijnana* as *manomaya* sheath is made of *manas*, *Pranamaya* sheath is made of *prana* and *Annamaya* sheath (or gross body) is made of *anna* for visible matter. *Vijnana maya* sheath is possessed only by man not by lower animals.

Anandamaya Kosha

20. We now come to the last or *Anandamaya* kosha आनन्दमय कोश described in the 5th *Anuvaka* of Brahma-valli of *Taittiriya Upanishad*.

तस्माद्वा एतस्माद् विज्ञानमयात्। अन्योऽन्तर आत्मा आनन्दमयः। तेनैष पूर्णः। सवा एष पुरुषविध एव। तस्य पुरुष विधताम्। अन्वयं पुरुषविधः। तस्य प्रियमेव शिरः। मोदो दक्षिणः पक्षः। प्रमोद उत्तरः पक्षः। आनन्द आत्मा। ब्रह्म पुच्छँ प्रतिष्ठा।

" Distinct from and underneath this *vijnana-maya* sheath is the *Anandmaya* body. This is filled by that. That also resembles a man. Its resemblance with a man is thiswise. Love is its head. Joy is its right arm. Higher joy is its left arm. Bliss is its trunk. Original *prakriti* is its lower portion."

Anandamaya Loka

21. *Anandamaya* sheath is made of मूल प्रकृति, *Prakriti* in its original or finest form from which all other forms of matter have evolved. In *Sankhya philosophy* it is described as सत्वरजस्तमसां साम्यावस्था प्रकृतिः, the state of equilibrium of the three *gunas* viz, *Sattva*, *Rajas* and *Tamas* (i.e. harmony, motion, and inertia). It is the medium for bliss or happiness आनन्द. *Anandamaya* corresponds to *Janah*, *Tapah* and *Satyam* of the seven *Lokas* mentioned before.

According to some thinkers *Anandamaya kosha* is properly speaking no sheath, but the soul जीवात्मा itself.

Rishi Dayananda maintains that *Ananda-maya* is a sheath like the other four and that the soul is distinct from it. In the 9th Chapter of his *Satyartha Prakasha* he says इन सब कोष अवस्थाओं से जीव पृथक् है, "The soul is distinct from all these *koshas* and states." (Sat. p. 258)

SECTION III

The Koshas and the Sankhya system

Sankhya Philosophy

1. The *Sankhya Sutra* is perhaps the oldest systematic account of *Evolution.* It is true that the materials of *Sankhya* Philosophy are to be found in the several *Upanishads.* But it is to Kapila that we owe a systematized Philosophy of Sankhya; just as the materials of *Yoga* are to be found in the Upanishads but it was Patanjali who systematized the subject in his Yoga *Sutras.*

25 Principles of Sankhya

2. Tke following are the 25 principles of *Sankhya* including 24 material principles enumerated according to the course of their evolution :—

सत्वरजस्तमसां साम्यावस्था प्रकृतिः। प्रकृतेर्महान् महतोऽहंकारोऽहंकारात् पंचतन्मात्रा इत्युभयमिन्द्रियम्। तन्मात्रेभ्यः स्थूल भूतानि। पुरुष इति पंचविंशतिर्गणः।

(सांख्य० अ० १ सूत्र ६१)

" *Prakriti* is the state of equilibrium of *Sattva, Rajas* and *Tamas.* From *Prakriti* is evolved *mahat* (intellect); from *mahat* is evolved *ahankara* (consciousness); from *ahankara* are evolved the five *tanmatras* (five elements), and the two sets of *indriyas* (five senses of perception, five organs of action and the mind); from *tanmatras* are evolved the gross *bhutas* (five states of visible matter). With *Purusha* or spirit (including both supreme spirit परमात्मा and the migrating spirit जीवात्मा), they form the group of twentyfive."

(Sankhya 1—61)

In *the Sankhya Karika* the 25 principles are thus classified under four heads :—

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त ।
षोडशकस्तु विकारो, न प्रकृतिर्न विकृतिः पुरुषः ।

(सां० का० ३)

" *Prakriti* in its original state is evolvent but unevolved ; *Mahat*, *Ahankar* and the five *tanmatras* are both evolvent and evolved. The remaining 16 (viz the two sets of 5 senses, the mind,

and the five states of gross matter) are evolved; while *Purusha* or spirit is neither evolvent, nor evolved."

(*Sankhya* Karika 3)

Their correspondence with 5 Koshas

3. It is not within the scope of this essay to explain the *Sankhya System*. We have only to show how it corresponds to the 5 *koshas* which we have described above. *Anandamaya kosha* corrresponds to *Prkriti*; *Vijnanamaya kosha* corresponds to *Mahat* (intellect) and the 5 senses of perception; *Manomaya* kosha corresponds to *ahankara* (consciousness), *manas* (mind) and 5 senses of action; *Pranamaya kosha* corresponds to the 5 *tanmatras* and the 5 *Pranas* or vital airs; and *Annamaya kosha* corresponds to the 5 states of gross matter पंचभूत. This is also what Rishi Dayananda says in his *Satyartha Prakasha Chapter IX*:—

Koshas in Satyartha Prakasha

4. "Let him ascertain that the body comprises five sheaths (*koshas*).

(i) The *Physical sheath* which comprises all the tissues and fluids of the body from bone to skin. It is the gross physical body or system.

(ii) The *Vital* sheath which comprises the five great vital or nervauric forces. viz.

(1) *Prana* or the expiratory force which helps to push the air out.

(2) *Apana* or the inapratory force that helps to draw the air in the lungs.

(3) *Samana* or the solar sympathetic force which is situated in the centre of the abdomen, and serves to carry *rasa* i.e. chyle, the essence of food and blood to all parts of the body.

(4) *Udana* or the gloseo pharyngeal force which helps to draw the food down the throat into the stomach, etc. and gives rise to strength and energy.

(5) *Vyana* or the motor-muscular force which helps the soul to move or do any thing, the cause of motion.

(iii) The *mento-motor system* which comprises the principle of Volition, the principle of individuality and the 5 principles of action, viz., articulation, grasp, locomotion, reproduction and excretion.

(iv) The *mento-sensory system* which comprises the principle of judgement, the principle of memory, and the five principles of sensation, viz. sight, hearing, smell and taste and touch. It is through these that the soul carries on such processes, as thinking and the like.

(v) The *Spirituo-emotional system* which comprises love, cheerfulness, happiness great or little. The elementary matter called *Prakriti* is the medium through which the soul entertains these feelings.

The above mentioned five sheaths are the media through which the soul acquires all kinds of knowledge, carries on all mental processes and performs all its actions."

(Satyartha Prakasha * pp. 288-289).

*English Translation of *Satyartha* Prakasha or the *Light of Truth* by Dr. Bharadvaja, published by Aryasamaj, Madras.

Koshas in Vedantic works

5. The 5 *Koshas* with reference to the 24 principles of *Sankhya* are described in several *Vedantic* works, e.g. *Atmabodha tattvabodha*, *Viveka chudamani* ascribed to Swami Shankaracharya, and in the well known work *Panchadashi* and *Vedanta-sara*. In the Appendix we have given some extracts from (i) *Viveka chudamani* and (ii) *Panchadashi* and also from (iii) *Sarva Sara Upanishad*.

SECTION IV

Koshas and Theosophical Literature

7 planes in Theosophical Literature

1. The Theosophical Society teaches that there are seven planes of nature in man as well as in the world. They are thus enumerated in Leadbeater's *Man Visible and Invisible*:—

	Plane		Body
1.	Physical		Dense body Etheric Double
2.	Astral		Astral body
3.	Mental	Rupa Arupa	Mental body Causal body
4.	Buddhic		Intuition
5.	Nirvanic		Spirit
6.	Para-nirvanic		
7.	Maha Paranirvanic		

As will be readily seen, the first five are the same as the 5 koshas. The Theosophists hold that humanity has not yet been sufficiently developed to be able to function in the last two planes.

5 Koshas and 7 principles in Theosophy

2. The Theosophists further hold that there are 7 principles comprised in the 5 *koshas*. This is effected by splitting up the first or *Annamaya kosha* into two viz. (a) the *dense body* consisting of the first four *bhutas* or states of gross matter, and (b) the *etheric double* which is said to be an exact counterpart of the dense body but made of *ether* only; and by similarly dividing the *Manomaya kosha* into two viz.(a) the mental body consisting of lower *manas* called *Rupa*, and (b) the causal body consisting of the higher *manas* called *Arupa*.

These seven principles are grouped under two heads viz.:—

(1) Spirit or *Atma*, (2) *Buddhi* and (3) Higher *manas* forming the higher or immortal Triod which constitute what is called the *Ego*; and (4) lower *manas* (5) *Kama* or desire (i.e. astral body) (6) *Prana* or Etheric double and (7) Dense body forming the lower or perishable quarternary which constitute the *personality* of man.

Accounts of Astral world

3. The Theosophical literature gives detailed accounts of these 7 principles, especially of the

astral and the mental worlds, said to be based chiefly on the personal experiences of those who claim to possess *clairvoyant* powers of using the senses of their *astral* and mental bodies which enable them to see those worlds in the same way as ordinary men can see this *physical* world. The *astral* world they call *kama loka* or desire land. When a man dies he leaves only his physical body, (both the dense body and the etheric double) and he awakens on the *astral* plane where he is greeted by his friends and relations who have predeceased him. The astral world is peopled by other intelligent beings besides disembodied human souls. "It interpenetrates our own world and is interpenetrated by it, but as the states of matter in the two worlds differ they co-exist without the knowledge of the intelligent beings in either." (*Death and After* by Dr. Besant p. 30). The period of stay in this astral world depends upon the states of development of the soul. If its lower emotions and passions are strong it has to stay for a long period. Thus the astral world is like a purgatory where disembodied souls can get rid of their lower desires and passions.

It is from the astral world that the departed souls can according to Theosophy be drawn into

communion with men in the physical world by means of spiritualistic practices and mediums. But Theosophists discourage such practices holding that thereby "the natural process of the Triod freeing itself is rudely disturbed, and the completion of its freedom is delayed." (*Death and after* by Dr. Besant p. 34). Further on in the same book Dr. Besant calls such communications with a soul as "a cruel kindness, delaying its forward evolution and introducing an element of disharmony into what should be an orderly progression."

(Ibid p. 36).

Account of mental world or Devachan

4. When the period of a soul's stay in the astral world expires, the soul falls into a "Dreamy, peaceful semi-unconsciousness" which ends with the blissful awakening in the mental world called *devachan* or *devasthana*, the abode of Gods, leaving the astral body which perishes like the physical body. *Devachan* as the name signifies corresponds to the *Swarga* or heaven of the *Puranas*. "In devachan" says Dr. Besant, "the soul, as it were shifts and sorts out its experiences; it lives a comparatively free life, and gradually gains the power to estimate the earthly experiences at their

real value." (Ibid p. 58). *Devachan* being the mental world the soul can there enjoy what pleasures it likes by merely thinking of them. The period of stay in this world depends upon the development of the mental body, the purity of the soul and the amount of unselfish good done by it in its past physical life. It is from this world that the soul ordinarily returns for reincarnation into the physical world.

SECTION V

Five Koshas and three Shariras

Three Shariras

1. The scriptures also speak of three *Shariras* viz. (i) *Sthula Sharira* स्थूल शरीर or gross body (ii) *Sukshma* or *linga sharira* सूक्ष्म शरीर or subtle body and (iii) *Karana Sharira* कारण शरीर or causal body. In Chapter IX of the *Satyartha Prakasha* Rishi Dayananda thus speaks of them:—

"There are three kinds of bodies:—

(i) The *gross* physical body which is seen and felt.

(ii) The *subtle* body which comprises seventeen principles viz.:—

Five nervauric or vital principles, five principles of sensation and five physical principles, such as *Prithivi*, *Apah*, *Agni* etc., in subtle form, and the principles of volition and discernment. It also accompanies the soul in all its births and deaths. It is of two kinds:—

(*a*) *Mental* which is derived from the fine particles of subtle matter.

(b) *Spiritual* or *natural* which comprises the natural powers and attributes of the soul.

This latter remains with the soul in the state of emancipation, and it is through it that the soul enjoys the bliss of emanciption.

(iii) The causal body or *Karana Sharira* which consists of the elementary matter, *prakriti*. It is all-pervading and therefore common to all souls. It is through this that the soul enters into the state called sound dreamless sleep.

The *Turiya* body is that through which the soul is absorbed in the contemplation of All-blissful supreme spirit in the state of *Samadhi* (Superior condition) developed by the practice of *Yoga* and perfect concentration. The energy born of this pure body, the product of the influence of the 'superior condition' is of great service to the soul in emancipation." The *Svetashwatara Upanishad* thus speaks of the various dense and subtle bodies assumed by the soul :—

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ।

क्रियागुणै रात्मगुणैश्च तेषां संयोग हेतु रपरोऽपि दृष्टः ॥

(श्वेता० ५. १२)

"The incarnate spirit according to its qualities and nature of its actions and development chooses or assumes various gross and subtle bodies. The other spirit (i.e., God) is however the cause of these combinations or births."

(Sv. Up. V. 12.)

Atmabodha quoted

2. These three S*hariras* are described in several works of *Vedanta,* viz. Atmabodha, *Tattvabodha*, *Vivaka Chudamani* ascribed to Swami Shankaracharya. We may quote from *Atmabodha* :—

पंची कृत महाभूत संभवं कर्म संचितं ।
शरीरं सुख दुःखानां भोगायतन मुच्यते ॥ ११ ॥
पंच प्राण मनो बुद्धि दशेन्द्रिय समन्वितं ।
अपंचीकृत भूतोत्थं सूक्ष्मांगं भोग साधनं ॥ १२ ॥
अनाद्य विद्या निर्वाच्या कारणो पाधि रुच्यते ।
उपाधि त्रितया दन्य मात्मान मव धारयेत् ॥ १३ ॥

"The *Sthula* or gross body is made of the five gross states of matter, is acquired by past actions, and is the *abode* of enjoyment of pleasure and pain. This S*ukshma* or subtle body consists

of the five vital forces, the mind, the intellect and the ten senses. It is made of the finer states of matter, and is the *means* of enjoyment (of pleasure and pain). The *Karana* or causal body is made of the eternal indescribable *prakriti*. The soul should be regarded as distinct from these three *Upadhis*.

Three *Avasthas* or states of consciousness

3. The three *Shariras* correspond to the three *avasthas* (*i. e.*, states of consciousness) described in *Mandukya Upanishad*, viz.

(*i*) *Wakeful* state जाग्रत corresponding to the gross body,

(*ii*) *Dreaming* state स्वप्न corresponding to the Subtle body and

(*iii*) *Dreamless* or sound sleep state सुषुप्ति *corresponding* to the causal body,

The Phases of spirit

4. The *Upanishad* also describes three or rather four corresponding phases of the spirit आत्मा. They are as follows and relate to the Divine spirit परमात्मा as well as the human spirit जीवात्मा :—

(*i*) वैश्वानर *Manifest* corresponding to the wakeful state, and represented by the letter अ in the mono-syllable ओम् the principal name of the Diety.

(*ii*) तैजस *contemplative* or designing corresponding to the dreaming state and represented by the letter उ in ओम् ।

(*iii*) प्राज्ञ *Real*, corresponding to the slumbering or deep sleep state and represented by the letter म् in ओम् । The fourth तुरीय *Essential* or transcendental phase corresponds to the fourth तुरीय शरीर described in *Satyartha Prakasha* quoted above which is said to be developed by *Samadhi* and serves the soul in emancipation and is represented by the whole mono-syllable ओम्.

Mandukya Upanishad quoted

5. We quote below the verses 3 to 7 of *Mandukya Upanishad* with Pt. Guru Datta Vidyarthi's translation describing the four phases of the Divinity :—

जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ।। ३ ।।

"The first phase is the *Wakeful* phase. In this phase God is manifest as diffused in external nature, causing incessant interaction among the seven parts that constitutes the organisation of the universe; determining the disposition of the nineteen organs of thought and correlation, that enable organisms to seek their enjoyments in gross palpable matter; and regulating with precision and order, the physical motions of the universe.

स्वप्नस्थानोऽन्तः प्रज्ञः सप्ताङ्ग एकोनविंशति मुखः प्रविविक्तभुक् तेजसो द्वितीयः पादः ॥ ४ ॥

The second phase is the *Contemplative* phase. In this phase God is viewed as living in the interior design that fixes the relation of the seven parts to each other or adopts the nineteen functions of correlation to the purpose in view, thus interlinking the several ideas that constitute the design, and giving to the Universe an invisible but interior organisation.

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

When the human soul reposes in sound slum-

ber, suspending all voluntary functions, neither willing nor desiring, nor dreaming he is said to be *Sushupta* or in slumbering condition. The third phase is the slumbering phase, where like human soul that is folded within itself, God is viewed as himself, an embodiment of all ideas and principles, himself all delight, enjoying but delight, only manifest in His consciousness and endowed with the highest wisdom.

एषः सर्वेश्वर एषः सर्वज्ञ एषोऽन्तर्य्याम्येषो योनिः ।
सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

Such is the ruler of all, the omniscient principle, even the controller of life interior, from whom has proceeded all the source and resort of all beings.

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं । अदृष्टमव्यवहार्य्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शांतं शिवमद्वैतं चतुर्थं मन्येत स आत्मा स विज्ञेयः ॥ ७ ॥

View Him neither as designing interiorly, nor as diffused throughout external nature, nor in the transitional mood between both; neither embodi-

ment of intelligence, nor fraught with volitional consciousness; but as the Invisible, Unimpressible, Incomprehensible, Undefinable, Unthinkable, Unknowable being, only conscious of self in self *i. e.*, the Absolute and the Unconditioned, with no trace of the relative or the conditioned world about him, All-calm, All bliss, One and only. This is the fourth or the *essential* mode of existence. This is the *Atma* आत्मा, the universal spirit. *He* should be known."

Correspondence between the states of the soul and the phases of divinity.

6. For a full explanation of these four phases the reader is referred to the masterly exposition of this short but difficult *upanishad* by Pandit Guru Datta Vidyarthi. He describes the four states of the human spirit and adds :—" Doubt not gentle reader, but that the spirit exists in these four moods. The *wakeful* mood is the most exterior, the *contemplative* the more interior, the *slumbering* the more interior still, till we reach the innermost reality, the *essential* spirit. And so God's spirit which is diviner, holier, infinite far, *essentially exists*, an *embodiment of principles*, does *design and impart life and vitality to all external nature.* And

the first glimpse of Divinity that is caught by the dry scientific mind is of the most external kind, in fact derived from the adaptation of physical motions to one another, their regularity, precision, uniformity, and such other traits that the universe exhibits to a mind well-versed in the study of effects. After the mind has familiarized itself with this, there dawns a philosophical perception of the interior design of nature, with which perception the mind soars higher, till the design itself is found to be the out-come of constitutional and spontaneous tendencies of the Diety, called *principles*, contemplating from the platform of these principles, the mind rises to the fountain of all principles, the Essential Divinity, embodying all in *one*."

The reader will thus see that there is a correspondence between the three, or to be more correct, four states and " bodies " of the soul, and the four phases of the Divinity called the four *padas* पादाः of the spirit which is therefore called आत्मा " having four phases " in verse 2 of the *Mandukya* upanishad.

Knowledge of the several bodies and their proper use.

7. Elsewhere Pt. Guru Datta says :—

"The Divine being is a spirit, and to realise this spirit we have to pass through his outer manifestations to the more and more interior ones, till the final cause, the spirit is reached." It is with the senses of our *gross body* स्थूल शरीर that we perceive the glory of God as manifested in the *physical world* स्थूल जगत्. It is by means of the *subtle body* सूक्ष्म शरीर that we can realise the splendour of God as manifested in the *inner world* सूक्ष्म जगत्. It is by means of the *causal body* कारण शरीर that we can realise the Majesty of God as manifested in the still more interior world कारण जगत्. And we have to rise higher than even the causal body in order to realise God in His *essential* phase in which He is described in verse 7 quoted above as "the invisible, unimpressible, incomprehensible, undefinable, unthinkable, unknowable being, only conscious of self in self *i, e.*, the Absolute and the unconditioned, with no trace of the relative or the conditioned world about Him, All calm, All bliss, One and only." And the verse proceeds :—

"This is the fourth or the essential mode of existence. This is the Atma आत्मा the universal spirit. *He should be known.*" It is of this that the concluding verse 12 of the *Upanishad* says :—

एवमोङ्कार आत्मैव, संविशत्यात्मनात्मानं य एवं वेद य एवं वेद ।

"He who realises this, the true *Atma*, *omkara*, passes from self into the Ruler of self, the universal spirit *i. e.*, obtains *Moksha* or Salvation."

From this the reader can form some idea of the importance of having a correct knowledge of the several bodies or sheaths in order that they may be properly developed by *Yoga* (concentration) and *tapas* (penance), and employed in the soul's endeavours to search after and realise the Divinity. The subject will be further discussed in the next section.

A combined chart

It will be convenient at this stage to show in a combined chart the 3 *Shariras*, the 3 *Avasthas* and phases, the 5 *Koshas*, the 7 principles of Theosophy, and the 24 *principles* of *Sankhya* system described above in relation to one another.

SECTION VI

Importance of knowledge of Koshas

Four means of emancipation

1. In Chapter IX of the *Satyartha Prakasha* from which we have already quoted, Rishi Dayananda describes the four means of obtaining Emancipation which are well known as साधन चतुष्टय * the four fold means, in Scriptures, *viz* :—

(a) *Viveka* विवेक or discriminative knowledge.

(b) *Vairagya* वैराग्य or desirelessness.

(c) *Shat Sampatti* षट्सम्पत्ति or acquisition of six virtues *viz* :—

(i) *Shama* or peace of mind ;

(ii) *Dama* or control of senses ;

(iii) *Uparati* or dissociation with evil ;

* The well known pamphlet "At the feet of my master" by J. Krishnamurthi which has been much appreciated by Non Theosophists as well as Theosophists is only an exposition of the four-fold path mentioned above.

(iv) *Titiksha* or indifference to heat or cold, joy or sorrow, etc;

(v) *Shraddha* or faith;

(vi) *Samadhana* or concentration of mind; and—

(d) *Mumukshuttva* मुमुक्षुत्व ardent love or desire for emancipation.

Viveka comes first, because it is right *knowledge* which must precede right *feeling* (*vairagya*) and right *action* (*Shat Sampatti*).

Viveka and knowledge of Koshas etc.

2. It is under the first head *Viveka* that the Rishi describes the 5 *Koshas*, 3 Avasthas and 3 Shariras. In introducing the subject of the *Koshas* he says शरीर अर्थात् जीव पंच कोशों का विवेचन करें। "One should discriminate and know about the five Koshas," and he concludes the account by saying "ये पंचकोश कहाते हैं। इन्हीं से जीव सब प्रकार के कर्म उपासना और ज्ञानादि व्यवहारों को करता है." These are called the 5 *Koshas* and it is through these that the soul performs all actions, carries on all mental processes and acquires all kinds of knowledge."*

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* Satyartha Prakasha Chap. IX p. 258.

Realisation of God by successive stages

3. These 5 koshas are like so many garments made of distinct forms of matter each finer than the other, which are provided to the soul in order that it may be able to function in the several *Lokas* or planes corresponding to them and realize the glory of God as manifested in the same. The purification and proper development of four finer *Koshas* is even more important, than that of the physical or gross body. It is by their means that we can successively rise to a realization of the inner most soul आत्मा and God परमात्मा, as already indicated in the preceding section.

Story of Bhrigu

4. This has been lucidly brought out in a beautiful story in the next or the 3rd Chapter of the *Taittiriya Upanishad*, with the 2nd Chapter of which (called *Brahmanand Valli*) we have been so far dealing. This Chapter is called *Bhrigu Valli*, because it relates how a youth named Bhrigu, son of Varuna, approached his father and said: अधीहि भगवो ब्रह्म "Sir! teach me Brahma or God" He replied :—यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति। यत् प्रयन्त्यभिसंविशन्ति तद् विजिज्ञासस्व, तद्ब्रह्मेति.

" That from whom these beings are produced in whom they live, into whom they enter at death, try to know that. That is Brahma."

The boy contemplated and performed penance. He first realised that God as manifested in the physical world or *Anna* was Brahma. Having known this much, he again approached his father Varuna saying: " अधीहि भगवो ब्रह्म " Sir! teach me God." He replied तपसा ब्रह्म विजिज्ञासस्व तपो ब्रह्मेति Try to know God by *Tapas*, or penance, for tapa is (the means of knowing) Brahma." The boy again performed *tapas* and having done so realised God as manifested in *Prana* or life plane. He approached his father a third time who again told him तपसा ब्रह्म विजिज्ञासस्व " Try to know God by *tapas*." So he again performed *tapas*, and realised God as manifested in *Manas* or the mind plane. Once more he approached Varuna with the same request and got the same reply. He retired again for *tapas* and realised God as manifested in *Vijnana* or the Intutional plane. Varuna saw that there was still one more step to be reached and bade him again to perform *tapas*. Bhrigu did so and at last he realised Brahma as *Ananda*. आनंदो ब्रह्मेति व्यजानात् आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते आनन्देन जातानि जीवन्ति आनन्दं प्रयन्त्यभिसंविशन्तीति सैषा भार्गवी वारुणी

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विद्या परमे व्योमन् प्रतिष्ठिता ॥ ५ ॥ "He realised that *Ananda* is Brahma. From Ananda all these beings are produced, by Ananda when born they live; into Ananda they enter at death. This is the knowledge of Bhrigu and Varuna exalted in the highest heaven (in the heart)" *Taittiriya* III 15.

Brahma Ananda or Supreme Bliss

5. Thus the soul by contemplation or penance rises from plane to plane and on realising the supreme Brahma attains to that supreme bliss which is called *Brahma-Ananda* and is described in the *Anand mimansa** of *Brahma-Ananda Valli* as being millions and trillions of times greater than the highest happiness which can possibly be enjoyed by a man who is "young, strong, healthy, learned and virtuous and for whom the whole of this earth is full of wealth." A similar description of *Brahma-Ananda* occurs in *Brihad Aranyaka Upanishad IV*, 3, 33 and also in *Shatapatha Brahmana* (Madhyandini Shakha) XIV, 7, 1, 31.

The *Anuvaka* concludes by saying, how the soul having acquired true knowledge crosses the five sheaths one after the other thus:—

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* Vide Appendix—D.

स य एवं वित् अस्माल्लोकात् प्रेत्य एतमन्नमयमात्मानमुपसंक्रामति, एतं प्राणमयमात्मानमुपसंक्रामति, एतं मनोमयमात्मानमुपसंक्रामति, एतं विज्ञानमयमात्मानमुपसंक्रामति, एतमानन्दमयमात्मानमुपसंक्रामति ।

"He who knows this when he has departed from this world crosses the *Annamaya* sheath; then he crosses the *Pranamaya* sheath; then he crosses the *Monomaya* sheath, then he crosses the *Vijnanamaya* sheath, and then he reaches the *Anandamaya* sheath."

SECTION VII

The pilgrimage or progress of soul as described in Katha Upanishad

The allegory in Katha Upanishad

I shall conclude this thesis with the beautiful allegory by means of which the *Katha* upanishad describes the progress of the soul. The human soul is there spoken of as a pilgrim whose destination is the realisation of God. This world or life is a wilderness through which his path lies. The human body is a chariot or car which has been supplied to him for accomplishing this journey. Here is the allegory :—

आत्मानं रथिनं विद्धि, शरीरं रथमेव तु ।
बुद्धिन्तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥

यस्त्वविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारञ्चाधिगच्छति ॥ ७ ॥

यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८ ॥

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमम्पदम् ॥ ९ ॥

"Know the soul as the owner of the chariot and the body as the chariot, *Buddhi* or Reason as the driver and the *manas* or mind as the reins. The wise call the senses as the horses and their objects as the roads; the soul with the mind and the senses is called the enjoyer. He who is without a discriminating intellect and whose mind is out of harmony, his senses are uncontrolled like the vicious horses of a driver. But he who has a discriminating intellect and harmonised mind, his senses are controlled like the good horses of a driver. He who is without a discriminating intellect, and without a controlled mind being always impure, never reaches that place but returns again and again to this world. But he who has a discri-

minating intellect and a controlled mind, being always pure reaches that place from which he is not born again. The man who has reason for his charioteer and holds the reins of *Manas* reaches the end of the path or the destination, which is the highest place of God." (*Katha Upanishad I*, 3, 3-9).

The several principles in *Katha Upanishad*

2. The *Upanishad* then proceeds to enumerate the several principles in man in the order of their gradation which is much the same as indicated by the *Koshas*.

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः ॥ १० ॥

महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

"The fine objects (or tanmatras) are higher than the senses; Manas or the mind is higher than (fine) objects. *Buddhi* or the intellect is higher than the mind. *Mahat* or Intution is higher than the intellect. *Prakriti* is higher than *Mahat*. Spirit is higher than *Prakriti*. There is nothing higher than Spirit" (*Katha I*, 3, 10–11).

Conclusion

3, The *Upanishad* then proceeds as follows, and concludes with an eloquent exhortation to the seekers of God :—

एष सर्व्वेषु भूतेषु गूढात्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेतद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

उत्तिष्ठत जागृत प्राप्यवरान्निबोधत क्षुरस्य धारा ।
निशिता दुरत्यया दुर्गम्पथस्तत्कवयो वदन्ति ॥ १४ ॥

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसन्नित्यमगन्धवच्च यत् ।
अनाद्यनन्तम्महतः परन्ध्रुवं निचाय्य तन् मृत्युमुखात्प्रमुच्यते ॥ १५ ॥

" That spirit is hidden in all beings and does not manifest itself. It is seen by subtle seers through their sharp and fine intellect.

A wise man should subordinate his speech and (other senses) to the mind. He should subordinate the mind to the intellect, and the intellect to the *Mahat* (higher or Intuitional mind), and he should subordinate the higher mind to the spirit.

Arise, awake! and having approached the great teachers, learn. The learned say that the path is difficult and sharp as the edge of a razor.

The supreme spirit is not sound, nor touch, nor form, nor taste, nor smell, (*i. e.* He cannot be perceived by the five senses). He is Changeless, Eternal, without beginning and without end, beyond *mahat*. He who has realised Him is freed from the Jaws of Death (*i. e.*, obtains emancipation or moksha)."

(Katha I, 3, 12–15.)

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APPENDIX A

Extracts from Viveka Chudamani bearing on five Koshas.

विवेक चूडामणिः

देहोऽयमन्नभवनोऽन्नमयस्तु कोश-
श्चान्नेन जीवति विनश्यति तद्विहीनः ।
त्वक्चर्ममांसरुधिरास्थिपुरीषराशिः,
नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ १५६ ॥

कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयम् ,
प्राणो भवेत् प्राणमयस्तु कोशः ।
येनात्मवानन्नमयोऽन्नपूर्णात् ,
प्रवर्ततेऽसौ सकलक्रियासु ॥

ज्ञानेन्द्रियाणि मनश्च मनोमयः स्यात्,
कोशो ममाहमिति वस्तुविकल्पहेतुः ।
संज्ञादिभेदकलनाकलितो बलीयान् ,
तत्पूर्वकोशमभिपूर्य्य विजृम्भते यः ॥

स्वप्नेऽथ शून्ये सृजति स्वशक्त्या,
भोक्त्रादि विश्वं मन एव सर्वम् ।

तथैव जाग्रत्यपि नो विशेषः,
तत्सर्वमेतन्मनसो विजृम्भणम् ॥ १७२ ॥

सुषुप्तिकाले मनसो विलीने
नैवास्ति किञ्चित्सकलप्रसिद्धेः ।
अतो मनःकल्पित एव पुंसः
संसार एतस्य न वस्तुतोऽस्ति ॥ ० ॥

बुद्धिर्बुद्धीन्द्रियैः सार्द्धं सवृत्तिः कर्तृलक्षणः ।
विज्ञानमयः कोशः स्यात्पुंसः संसारकारणम् ॥ १८७ ॥

देहादिनिष्ठाश्रमधर्मकर्मगुणाभिमानं सततं ममेति ।
विज्ञानकोशोऽयमतिप्रकाशः, प्रकृष्टसान्निध्यवशात्परात्मना ।
अतो भवत्येव उपाधिरस्य यदात्मधीः संसरति भ्रमेण ॥१६१॥

आनन्दप्रतिबिम्बचुम्बिततनुर्वृत्तिस्तमो जृम्भिता ।
स्यादानन्दमयः प्रियादिगुणकः स्वेष्टार्थलाभोदयः ।
पुण्यस्यानुभवे विभाति कृतिना मानन्दरूपः स्वयम् ।
भूत्वा नन्दति यत्र साधुतनुभून्मात्रः प्रयत्नं विना ॥ २१० ॥

APPENDIX B

Extracts from Panchadasi bearing on the five Koshas

पञ्चदश्यां पञ्चकोशविवरणम्

देहाभ्यन्तरः प्राणः प्राणादभ्यन्तरं मनः ।
ततः कर्त्ता ततो भोक्ता गुहा सेयं परम्परा ॥ २ ॥

अन्नमयस्य स्वरूपम्

पितृभुक्तान्नजाद्वीर्याज्जातोऽन्नेनैव वर्धते ।
देहः सोऽन्नमयो नात्मा प्राह चोर्द्ध्वं तदभावतः ॥ ३ ॥

प्राणमयस्य स्वरूपम्

पूर्णो देहे बलं यच्छन्नक्षाणां यः प्रवर्तकः ।
वायुः प्राणमयो नासावात्मा चैतन्यवर्जनात् ॥ ४ ॥

मनोमयस्वरूपम्

अहन्तां ममतां देहे गेहादौ च करोति यः ।
कामाद्यवस्थया भ्रान्तो नासावात्मा मनोमयः ॥ ५ ॥

APPENDIX D

Extracts from the Brahmananda valli of Taittiriya Upanished bearing on Ananda.

सैषाऽऽनन्दस्य मीमांसा भवति । युवा स्यात्साधु युवाध्यापकः । आशिष्ठो दृढिष्ठो बलिष्ठः । तस्येयं पृथ्वी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः । ते ये शतं मानुषा आनन्दाः । स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवगन्धर्वाणामानन्दाः । स एकः पितॄणां चिरलोकलोकानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं पितॄणां चिरलोकलोकानामानन्दाः । स एक आजानजानां देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं आजानजानां देवानां आनन्दाः । स एकः कर्म्मदेवानां देवानामानन्दः, ये कर्मणा देवानपि यन्ति । श्रोत्रियस्य चाकामहतस्य । ते ये शतं कर्म्मदेवानां देवानामानन्दाः । स एको देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवानामानन्दाः । स एक इन्द्रस्यानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शत मिन्द्रस्यानन्दाः । स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं प्रजापतेरानन्दाः । स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य ।

—ब्रह्मानन्दवल्ली.

ŚRĪ KṚṢṆA

BY PT. CHAMUPATI M.A.

for the historian to distinguish fact from fiction. Tradition has preserved a memory of almost all the principal events of his life, though the changing tastes of succeeding ages have lent each its peculiar shade to the many-coloured picture, handed down of this beautiful romantic figure, on which poetic fancy has naturally loved to lavish its charms.

It is the childhood of Śrī Kṛṣṇa that has attracted the attention of later bards. Each writer has given free play to his poetic imagination in filling up details in the picture of what to him were glorious exploits of that lovely Cowherd Boy. Discrepancies[1] in the descriptions preserved of this part of the biography of Śrī Kṛṣṇa are of course abundant, so that to a lover of true history it is the main events that appear to be authentic, and not their multitudinous details. All heroes make their mark when they have grown up. Early years of their hallowed boyhood wear a borrowed lustre which is always a reflection of their brilliant after-career. The room, therefore, for a variety of portrayals is, in respect of this part of a hero's life, infinitely wide.

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1. For instances see the author's Hindi book *Yogesvara Krisna, Chapter 34.*

Śrī Kṛṣṇa was, like Rāma Chandra, a Kśatriya hero. His achievements were mostly political. It was in the course of his accomplishment of these that his moral and spiritual greatness had an occasion to leave its impress on history. As age passed after age, the political conditions of the country changed out of oll recognition. To writers whose love of Śrī Kṛṣṇa was beyond question but whom lapse of centuries had rendered incapable of understanding the political ideals and institutions of his time, the task of writing a faithful history of his endeavours and successes was what the deciphering of heiroglyphic is to the historians of to-day.

Ṛṣi Dayānanda was the first to draw attention to this discrepancy between earlier and later records. In his *Satyartha Prakasa*, 1st edition, he writes :—

> From what the Mahābhārata says of him we gather that Sri Kṛṣna was a learned pious man who had perfect control of his senses. (p. 371).

> He was a man of great piety. (p. 371).

> People do not follow the good example which Śrī Kṛṣṇa, Śrī Rāma and others set of truthfulness, perfect observance of the dictates of statesmanship, continence and the study of all branches of knowledge. (p. 380).

In the second edition of the same book we find that while the Ṛṣi's praise of Śrī Kṛṣṇa's character as depicted in the Mahābhārata knows no reserve, his denunciation of later accounts of his life preserved in the purāṇas is also equally unqualified.

Śrī Kṛṣṇa is spoken of in the Mahābharata as a Snātaka—one who has finished a regular course of education, covering, according to Manu[1] a term of eighteen or thirty six years. One of his qualities that mark him out as worthy of special respect among his compeers is that he possesses the highest *Veda-Vedanga-vijnana*[2] i.e.,

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1. **Manu, III. 1.**

   षट्त्रिंशदाब्दिकंचर्यं गुरौ त्रैवैदिकम् व्रतम् ।
   तदर्धिकं पादकं वा ग्रहणान्तिकमेव वा ॥

2. **Sabhā Parva, 38, 22.**

   ऋत्विग् गुरु विवाह्यश्च स्नातको नृपतिप्रियः ।
   सर्वमेतद्धृषीकेशस्तस्मादभ्यर्चितोऽच्युतः ॥

has acquired a complete mastery of Vedas and Vedāṇgas. When was this mastery acquired if not in the early years of his pliant boyhood and adolescent youth? All accounts are agreed in making Gokula and later Brindāban, the scenc of his boyish pranks as also of the beneficent activities of the earlier part of his youth. He killed a wild horse and a mad bull that had by the terrible mischief, they had done to the simple villagers, made themselves hedious monsters—veritable *asuras* in their eyes. On the occasion of a flood which threatened to wash away the whole village, he took all the inhabitants to Govardhana, a neighbouring hill where huts were constructed and the villagers made safe from the danger of being inundated. For a week did rains last which added considerably to the velocity of the flood. For a week did the whole settlement rest, as it were, on the hands of Śrī Kṛṣṇa, whence the incident has been celebrated by tradition as "the Lord's lifting of Govardhana." At a festival preceding this event, Śrī Kṛṣṇa had worked as officiating priest. He it was who suggested thc conversion of the customary agricultural *Yajna* that used to be celebrated on the occasion into a pastural glorification of Mt. Govardhana where

all the villagers of Brindāban repaired with their flocks of cattle and made merry from morn till eve.

Śrī Kṛṣṇa's tutelage with Sandīpani of Kāshī whose *Asrama* was at Ujjainī, lasted only for sixty-four days, during which he appears to have given a finishing touch to his training in the art of war.[1]

Śrī Kṛṣṇa's student life was thus a period of most useful activities undertaken for the benefit of villagers living in the vicinity of the Āśrama of his Guru. His timely succour in the hour of their dire need, whereby he saved the properties of some and lives and families of others, made him a favourite of the whole neighbouring locality. The love which the cowherd damsels and maids bestowed on him was a well-merited reward of the solicitude he showed for the lives, to them most precious, of their husbands, relatives and lovely children. That later his army was composed largely of Ābhīras, better known as Nārāyanas, may have been the culmination of this self-sacrificing loyalty which he won by dint of his

1. Visnu Purāna, 81, 18-31.

self-abnegating services to the cowherd tribes during his scholostic days.

In the Mahābhārata we find no mention of his dances and dallies with the maids of Gokula, of which the later purāṇas have made so much. The wail of Draupadī, when Duśśāsana tries to strip her body of all apparel in the midst of Duryodhana's Sabhā, contains the epithet "Gopī-Jana-priya"[1]—"the beloved of Gopis" as a part of her invocation of Śrī Kṛṣṇa. That a helpless lady turned, when all other succour failed, to Śrī Kṛṣṇa to come to her rescue, though a distance of thousands of miles divided him from her and though the wail, as is borne out by her silence about Śrī Kṛṣṇa's help in all subsequent talks on the subject between the friendly couple, was of no physical avail, is highly significant. He had endeared himself to the heart of Gopīs just as he had endeared himself to the heart of Draupadī. As a saviour of ladies' honour, his name appears to have become a household word cherished by the whole tender sex.

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1. Sabhā Parva, 67, 41.

गोविन्द द्वारिकावासिन् कृष्ण गोपीजनप्रिय ।

Śrī Kṛṣṇa observed *Brahmacharya* of the highest order prescribed for a house-holder. The longest period laid down by Vātsyāyana for preparation through continence for obtaining a worthy offspring is twelve years, and for this long period Śrī Kṛṣṇa and Rukminī performed austerities at the foot of the Himālayas, before the latter conceived Pradyumna,[1] who in bravery was a replica of Śrī Kṛṣṇa himself.

As Śrī Kṛṣṇa returned to Muttra, he found his own tribe of Mādhavas passing its days in deep dejection and sullenness. Their hereditary Saṇgha—organisation which gave every Madhava an opportunity of expressing his opinion in all administrative affairs, and in which the king owed his position to the good will of the community, had been supplanted by an autocratic monarchy under Kamsa. Jarāsandha, the emperor of Magadha, had given the hand of his two daughters, Asti and Prāpti, to this Mādhava prince who, with the help

1. Sauptika Parva, 12, 30-31.

ब्रह्मचर्यं महद्घोरं चीर्त्वा द्वादशवार्षिकम् ।
हिमवत्पार्श्वमभ्येत्य यो मया तपसार्जितः ॥
समानव्रतचारिण्यां रुक्मिण्यां योऽन्वजायत ।
सनत्कुमारस्तेजस्वी प्रद्युम्नो नाम वै सुतः ॥

of the imperial forces, had deposed his own father, Ugrasena, and made Muttra, whose throne he thus gained, a feudatory state of the Magadha Empire. The real cause of this fall of the Mādhavas was their own disunion. Ugrasena and Akrūra were the leaders of two factions among Mādhavas themselves. Śrī Kṛṣṇa arranged the marriage of Ugrasena's daughter, Sutanu, with Akrūra and thus put an end to an old feud between Vṛṣṇis and Andhakas. Kamsa got an inkling of Śrī Kṛṣṇa's machinations. He arranged a wrestling match which, as he intended, would be the death of Śrī Kṛṣṇa and his brother, Balarāma. The Vṛṣṇi couple not only killed their opponents, who were no other than the most redoubtable wrestlers of Kamsa, but also fell forthwith on Kamsa and his brother Sunāmā, the bodies of both of whom they left weltering in a pool of blood.[1] A meeting of the Saṅgha was at once called and to disarm any

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1. Sabhā Parva, 14, 30-34.

कस्यचित्त्वथ कालस्य कंसो निर्मथ्य यादवान् ।
बार्हद्रथसुते देव्यावुपागच्छद् वृथामतिः ॥
अस्तिप्राप्तिश्च नाम्ना ते सहदेवानुजेऽबले ।
बलेन तेन सज्ञातीनभिभूय वृथामतिः ॥
श्रैष्ठ्यं प्राप्तः स तस्यासीदतीवापनयो महान् ।
भोजराजन्यवृद्धैश्च पीड्यमानैर्दुरात्मनः ॥

possible opposition on the part of the kinsmen of Kamsa, Ugrasena, his father was re-elected king.[1] The old Mādhava Saṅgha was thus re-established. This led to a series of attacks on the part of Jarāsandha, but Madhavas united could easily repulse his onsets. Life under his constant imperious frowns was, however, not easy. The principality of Dwārikā at the foot of Gomān, modren Girnār mountain, was a much beloved possession of the Vṛṣṇis. Tired of the attacks of Jarāsandha the Mādhavas moved bag and baggage to that locality. At Dwārikā a fortress was constructed, the details of which furnish material to the historian for a study of the military art of those days. The fortifications of the town were so strong that in the absence of male warriors ladies might defend themselves against the attacks of inimical troops.[2] Śrī Kṛṣṇa's fight with the

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1. Udyoga Parva, 127-29.
   उग्रसेनः कृतो राजा भोजराज्यस्य वर्द्धनः ।

2. Sabhā Parva, 14, 50-52.
   इति संचिन्त्य सर्वे स्म प्रतीचीं दिशमाश्रिताः ।
   कुशस्थलीं पुरीं रम्यां रैवतेनोपशोभिताम् ॥ ५० ॥
   तथैव दुर्गसंस्कारं देवैरपि दुरासदम् ॥ ५१ ॥
   स्त्रियोऽपि यस्यां युध्येयुः किमु वृष्णिमहारथाः ॥ ५२ ॥

king of Saubha, who attacked Dwārikā and was, after being repulsed by Pradyumna, punished with a counter-attack by Śrī Kṛṣṇa himself, throws a flood of light on the engines of war employed in the time of the Mahābhārata. Mention is made of a well-furnished air-liner which the king of Saubha used both while attacking Dwārikā and defending himself against the attack ot Śrī Kṛṣṇa.[1] Śrī Kṛṣṇa's own disc, Sudarśana Chakra, appears to have been a fire-weapon of terrible destructive power which Śrī Kṛṣṇa used with deadly effect.[2] It always returned to its owner like the boomarang of the Australian tribes of today.

The greatest achievement of Śrī Kṛṣṇa was the establishment of the Śamrājya of Yudhisthira. As we hinted above, Jarāsandha had at the time made himself the emperor of Magadha. An auto-

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1. Sabhā Parva, 16-27.
   कामगेन स सौभेन शाल्वः पुनरुपागमत् ॥

2. Vana Parva, 21, 29. 22, 29-31-
   आग्नेयमस्त्रं दयितं सर्वसाहं महाप्रभम् ।
   योजयंस्तत्र धनुषा दानवान्तकरं रणे ॥ २८ ॥
   क्षुरान्तममलं चक्रं कालान्तकयमोपमम् ।
   अनुमन्त्र्याहमतुलं द्विषतां विनिबर्हणम् ॥ (३१)

crat himself, he wanted to make all states under his monarchical autocracies. How he destroyed the Saṅgha at Muttra and converted it into a monarchy has been already shown. It was due to the statesmanship of Śrī Kṛṣṇa that the Saṅgha was re-established. Of Rajas who offered resistance to Jarāsandha, as many as eighty-six had been made prisoners.[1] To Śrī Kṛṣṇa this was an eyesore. In answer to a question of Yudhisṭhira he enumerated five kinds of Sāmrājya based respectively on brutal force, superior morality, the ability to protect subordinate states, a policy to remit taxes, and the adoption of measures to advance the prosperity of the country.[2] The Sāmrājya of Yudhiṣṭhira, he suggested, should be of a *Sarvakara* comprehensive character.[3] All states

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1. Sabhā Parva, 14, 24.
   षडशीतिः समानीताः शेषा राजंश्चतुर्दश ।
   जरासंधेन राजानस्तदा क्रूरं प्रवर्त्स्यते ॥

2. Sabhā Parva, 15, 15-16.
   हित्वा करान् यौवनाश्विः पालनाच्च भगीरथः ।
   कार्तवीर्यस्तपोवीर्याद् बलात्तु भरतो विभुः ॥
   ऋद्धयस्तान् पञ्च सम्राजस्त्वनुशुश्रम ।

3. Sabhā Parva, 15, 16.
   साम्राज्यमिच्छतस्ते तु सर्वाकारं युधिष्ठिर ।

that should place themselves under his suzerainty should be allowed to maintain their old internal constitution. Simply, inter-state hostilities should cease, and under the aegis of a commonwealth, amenities of civilised political life should become easier of attainment and develop and flourish better in the much broadened scope of corporate civic existence which union of so many states under one flag should naturally signify. The death of Jarāsandha brought about at the hands of Bhīma in the course of a wrestling match, while it set free all the captive princes, placed many powerful kingdoms such as Chedi (Bundelkhand), Karuṣa (Rewa), Mālwā, Puṇḍra, Prāg-jyotiṣa (Assam) and Vidarbha (Hydrabad)[1] at once under

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1. Sabhā Parva, 14, 10-22.

तमेव च महाराज शिष्यवत् समुपस्थितः ।
वक्रः करूषाधिपतिर्मायायोधी महावलः ॥ ११ ॥
दन्तवक्रः करूषश्च करभो मेघवाहनः ।
मूर्ध्ना दिव्यमणिं विभ्रद्यमद्भुतमणिं विदुः ॥ १३ ॥
मरुञ्च नरकञ्चैव शास्ति यो यवनाधिपः ।
अपर्यन्तबलो राजा प्रतीच्यां वरुणो यथा ॥ १४ ॥
भगदत्तो महाराज वृद्धस्तव पितुः सखा ।
स वाचा प्रणतस्तस्य कर्मणा च विशेषतः ॥ १५ ॥
भ्राता यस्याकृतिः शूरो जामदग्न्यसमोऽभवत् ।
स भक्तो मागधं राजा भीष्मकः परवीरहा ॥ १६ ॥

Yudhisthira. The *Digvijaya* carried out by the Pāṇdavas united the whole of India, bordered in the north by the Thian Shan, in the east by Assam, in the west by Turkistan and in the south by Ceylone in the arms of a Samrajya.[1] Rājasūya Yajña was performed to give formal recognition to this *faet accompli.* Rajas from far-off states met under one pavilion, and India was under the aegis of a commonwealth, whose one distinguishing feature was the right of self-determination enjoyed by all states, made one. The offerings of the feudatory kings enumerated in the Mahabhārata[2] from an index to the limitless resources in that age of the material wealth of India. In such assemblies it was a custom in those days to ofter worship *Argha* to a number of worthy personages. Bhīṣma proposed that of all the august personages whose presence shed lustre on the auspicious ceremony Śrī Kṛṣṇa was by for the most deserving of Argha honour.[3] The character of that one man was a marvellous combination of all those qualities that entitled a person to Argha. This incensed some

1. Sabhā Parva cha, 16-38.
2. Sabhā Parva, ch. 51-53.
3. Sabhā Parva, 38, 32.

ततो भीष्मः शान्तनवो बुद्ध्या निश्चित्य वीर्यवान् ।
वार्ष्णेयं मन्यते कृष्णमर्हणीयतमं भुवि ॥

of the rājas. The persons of kings were in those days of the prevalence of the principle of divinity of kings considered sacred. By murdering one king with his own hands and arranging the death of another by dint of his consummate statesmanship he had offended many a crowned potentate. Śiśupāla voiced the feeling of a large number of monarchs when he opposed Bhīṣma's proposal. Śrī Kṛṣṇa simply fanned the flame when he, to punish Śiśupāla's audacity, laid him low there and then. The opposition was for the time being hushed and Argha was duly offered to Śrī Kṛṣṇa but a deep conspiracy was at once laid under the leadership of Duryodhana who had been harbouring an old grudge against the Pāndavas. The exile of the latter, followed by the great Mahābharata war, was a consequence of this political blunder. Śrī Kṛṣṇa, of course, sided with the Pāṇḍavas. The sympathies of his tribesmen were divided. They were allowed to join whichever side suited the fancy of each individual hero. The Nārāyani force of Śrī Kṛṣṇa was consequently parcelled out, a part under Kṛta Varmā rallying round the flag of Duryodhana,[1] while another under Sātyaki and

1. Karna Parva, 95, 5.
कृतवर्मा रथैस्तूर्णं वृतो भारत तावकैः ।
नारायणविशेषैश्च शिबिरायैव दुद्रुवे ॥

Chekitāna went to fight under the leadership of Arjuna.[1] Śrī Kṛṣna himself vowed not to take up arms in the course of the struggle. He became Arjuna's charioteer, whereby he guided the whole course of the war, and as all agree, was responsible for its successful issue for the Pāndavas. His abstention from fighting himself avoided the danger of any personal or factional animosity arising against him out of his striking a hero of his own state which the exigencies of war might perchance make it his duty to do.

The Aśvamedha Yajña performed as a result of another *digvijaya*, in the course of which manifest instructions were issued to avoid shedding blood, especially that of kings,[2] was a successful replica of the unsuccessful *Rajasuya*. Śrī Kṛṣna himself counselled Yudhisthira to avoid this time the omious item of Argha,[3] so as not to incur again the fatal ill-will of mutually jealous princes.

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1. Karna Parva, 6, 3.
   नारायण वल्लभाश्च रामाश्च शतशो रणे ।
   अनुरक्ताश्च विजये भीष्मेण युधि पातिताः ॥
2. Asvamedha Parva, 76, 11.
   राजानस्ते न हन्तव्या धनञ्जय कथञ्चन ।
3. Asvamedha Parva, 86, 16.
   इत्येतद्वचनाद्राजा विज्ञाप्यो मम मानद ।
   यथा चात्ययिकं नस्याद्यदर्घहरणेऽभवत् ॥

The dream of Śrī Kṛṣna's life was fulfilled. The whole land of Bhārata stood under one flag, a flag, too, which symbolised inter-state liberty and union, not brutal force of which Jarāsandha's Sāmrājya was the embodiment.[1] In the Sāmrājya of Yudhiṣṭhira were comprised monarchies, aristocracies, federations and republics,[2] all envolving their own destiny under their peculiar administrative organisations. For thirty-six years after the termination of the war did Kṛṣna live.[3] That he had saved India from the iron rule of Jarāsandha and placed it under the beneficient suzerainity of Yudhiṣṭhira was a satisfaction that gave solace to his waning old age. His own state, a Saṅgha, torn up by feuds and jealousies was not worthy of wielding the sceptre of overlordship. Monarchies are marked by a concentration of power which is missing in democratically ruled states. The life

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1. Sabhā Parva, 15, 18.

   न चैनमनुसध्यन्तेकशतं कुछाप्ये नृपाः ।
   तस्मादिह बलादेव साम्राज्यं कुरुते हि सः ॥

2. Sabhā Parva, Chap. 16, 32.

3. Stri Parva, 25, 44.

   त्वमप्युपस्थिते वर्षे षट्त्रिंशे मधुसूदन ।
   कुत्सितेनाप्युपायेन निधनं समवाप्स्यसि ॥

of ease in which freedom from danger, a necessary concomitant of the neighbourhood of Jarāsandha resulted, led in the long run to a degeneracy of morals among the Mādhavas. How from well disciplined warriors, whose respect for law and those who made it was proverbial,[1] they degenerated into licentious profligates, scorning elders and insulting Brāhmaṇas is figuratively described in the parable of the Musala.[2] The Madhavas gave themselves up to drinking. Fearing that this vicious habit would be their ruin, Śrī Kṛṣna, with the unanimous consent of all the elders of the tribe, issued a proclamation that use as well as manu-

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1. Drona Parva, 144. 24-28.

अर्थवन्तो न चोत्सिक्ताः ब्रह्मण्याः सत्यवादिनः ।
समर्थानपि न मन्यन्ते दीनानभ्युद्धरन्ति च ॥

नित्यं देवपरा दान्ता दातारश्चाविकत्थनाः ।
तेन वृष्णिप्रवीराणां चक्रं न प्रतिहन्यते ॥

2. Musala Parva, 2. 10-11.

एवं बहूनि पापानि कुर्वन्तो वृष्णयस्तदा ।
प्राद्विषन् ब्राह्मणांश्चापि पितॄन् देवांस्तथैव च ॥

गुरूंश्चाप्यवमन्यन्ते ननु रामजनार्दनौ ।
पत्न्यः पतीनुच्चरन्ते पत्नीश्च पतयस्तथा ॥

facture of drink would be punished with death.[1] A similar order had been given earlier during the troublous days of Saubha's attack.[2] That was however, a temporary enactment. Anti - drink legislation was thus passed in that early age presumably for the 1st time in the annals of the world in the kingdom of Śrī Kṛṣṇa. The measure does not appear to have succeeded, for ten years later we find the Mādhavas gathered together on the shore of the sea and in an orgy of drunken rivalry flying at one another's throat and killing all near and dear.

This unlucky end of his own house made Śrī-Kṛṣṇa withdraw into the woods. A cosummate master of spiritual science, he engaged himself now heart and soul in spiritual pursuits. His apotheosis which later gave him the title "Bhagavān Svayam" appears to have been originally

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1. Musala Parva 1. 28-31.

आघोषयंश्च नगरे वचनादाहुकस्य ते ।
जनार्दनस्य रामस्य बभ्रोश्चैव महात्मनः ॥ २८ ॥
यश्च नोविदितं कुर्यात् पेयं कश्चिन्नरः क्वचित् ।
जीवन् सशूलमारोहेत् स्वयं कृत्वा सबांधवः ॥

2. Vana Parva, 15. 12.

आघोषितं च नगरे न पातव्या सुरेति वै ।

due to this spiritual adeptness. A few characters of the Mahabharata refer to him as a divine being while others regard him with ordinary feelings of love, hatred or indifference, in accordance with the individual relation in which they stand to him. Among the former the most notable are Bhīṣma, Vidura, Saṇjaya, Yudhisṭhira and Dhṛtarāṣtra. Arjuna begins to adore him as super-man after his glimpse of the Viśva-rupa in war. These adorers appear to have been initiated by Śrī Kṛṣṇa into Yogic mysteries, and as is usual with initiates, they show to their Guru the devotion due to divinity. Says the Upanisad :—*Yatha deve tatha Gurau*. The Mahābhārata at places depicts Sri Kṛṣṇa in the trance state. That picture is simply bewitching. The simile of the flame of a lamp undisturbed by wind employed by the Gita is used there in respect of Śrī Kṛṣṇa himself, so that in the field of spiritual attainment, too, he is himself a model of what he teaches.

The author of the Mahābhārata considered morality to be the ultimate support of all that exists. Those who were exemplars of the observance of rules of ethics were considered morality incarnate. To them as ideal characters was attributed sustenance of the world. Among them was

Śrī Kṛṣṇa. This, too, may have been a reason why attributes of divinity were applied to him. In any other sense Śrī Kṛṣṇa repeatedly declares that his powers are only human and what divinity can accomplish is beyond him.[1]

The scene of Śrī Kṛṣṇa's death reminds the reader perforce of a similar scene enacted at Ajmer half-a-century ago. The arrow of a deluded hunter, who took Śrī Kṛṣṇa for a deer, put a period to his hallowed life, as did the poison of a cook, bought away by means of a bribe, to that of Dayānanda. Both confessed their guilt and both were granted free pardon by their respective saintly victims. Both Śrī Kṛṣṇa and Dayānanda led sanctified lives which, as they closed, sealed the supreme indifference of these human gods, who were then enjoying their heaven of spiritual bliss, towards the temporal earthly phenomenon of death. For says the Veda :—By the force of Brahmacharya and *tapas* have the *devas* overcome death. Śrī Kṛṣṇa and Ṛṣi Dayānanda were both Brahmachāris, one leading a life of self-restraint while a householder, and the other abstaining from house-

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1. Bhisma Parva, 79, 5-6.

दैवं तु न मया शक्यं कर्म कर्तुं कथञ्चन ।

hold life altogether with a view to being able to devote all his energies to the work of spiritual regeneration of humanity that his Guru had entrusted to him.

This to me is another reason for delivering a discourse on Śrī Kṛṣṇa on the occasion of the Semi-Centenary of Ṛṣi Dayānanda's demise.

Ṛṣi Dayānanda stood for the very same ideals, to the realisation of which Śrī Rāma and Śrī Kṛṣṇa had devoted their saintly, though to all appearances princely, lives. All his endeavours were directed to the revival of the golden age of the Āryan race whose beneficent culture could have no better exponents than Śrī Rāma and Śrī Kṛṣṇa. A peep, therefore, at their lives is a peep at the heart of Dayānanda whose glorious demise reflected, as in an epitome, the spirit of supreme self-surrender that has marked the lives and deaths of the endless galaxy of Ārya heroes and saints. To the will of Almighty have they all resigned themselves through life, through death, embodying in their ever-living example the immortal precept of the Veda:—*Yasyacchaya amritam yasya mrtyuh kasmai devaya havisa vidhem. Whose shade is immortality and whose (but His) is the shade of*

death?—to that benevolent Deity we, as an offering, resign ourselves. An offering made in the perfectly resigned spirit of *Yajna* was the Nirvāṇa of Dayānanda, as before him had been that of the Vṛṣṇi hero who, as he laid down his life, enlighened, or what is the same thing, enlivened spiritually the deluded hunter, Jara who had been the cause of his physical death. Between them, ah both before and after them, extend ages on which full many a star of immortal lustre shed their inextinguishable brillinace, making the otherwise dark earthly career of humanity a never-ending festivity of immortal though widely divided, an interminable, though constantly disturbed, festival of Dipa-mala. Their light fades not. It merges for a time in Light infinite, which glorious event constitutes their blissful Nirvāṇa. It is the dawn of a celestial day, called in the terminology of Indian astronomy the day of Brahmā.

To that day HAIL : To those who wake to the dawn of that day HAIL :

THE THREE ETERNALS

BY: PT. GANGA PRASAD M.A.,

ALLAHABAD.

The Three Eternals

The three eternals are life, its riddle and desire to solve it. There was no time when there was no life. There was no time when life was not a riddle. And there was no time when no efforts were made to unravel this riddle.

Life is by nature composite and complex. Riddles are never simple. And it is also in the nature of life that there should be a yearning to solve the riddle. Riddle or no riddle, a non-living object has nothing to do with it. Thus life is the starting point of all our activities and all our enquiries.

What is life? The most difficult question! Can you answer it? If you say 'yes' it no longer remains a riddle. If you say 'no,' what does 'a desire to solve it' mean? The "trinity" is again disturbed. But all this is no more than a quibble. The "trinity" does exist—life, its riddle, and a keen desire to solve it—one in three and three in one—all inter dependent—none all alone. Your above 'yes' implies it. Your above 'no' implies

it. You cannot be free from this. No way out of the difficulty. Does not Talavakar say?

अविज्ञातं विजानतां विज्ञातमविजानताम् ।

(Kenopanishat 1-2-3.)

"Unknown to the knowers and known to the un-knowers."

What is life? Again the same question! Now can you get rid of it? Try to answer it though you be confident that it is un-answerable. Life means an effort to answer this question with no prospects of success. For did not we say that it is a riddle? Give up your effort to explain this riddle and you are no longer a living being—a block of stone or wood—nay much worse, as the value of these blocks lies in their helpfulness to explain life.

Yes, then, the question stares into our face and mocks us at our timidity. Let us make bold and take up this gauntlet—no matter what the result may be.

I have life. So you have. Let us analyse the idea. Am I life? or Have I life? which is correct? I think the latter, as I and life are not identical. When I say 'I have life' I mean some

thing more than myself. My life is no doubt centred upon myself, but besides this self which is designated by the term I, there is something more, which is not—I, or not—self. I use for this, not 'I' (अहं) in the nominative case but 'my' (मम) in the possessive case—my hand, my feet, my body and the like.

This is only a rough way of dividing life into I and Not—I, or I and mine. For as soon as we use these two terms we enter into a debatable region. The time honoured division of all that exists or seems to exist, into mind and matter has given rise to so many schools of thought that the whole philosophical world has become a babylonish jargon. For an unphilosophic man it is easy to follow the catechism.

What is mind? No matter.

What is matter? Never mind.

But how these mind and not-mind or matter and not-matter have come together to make the highly complex thing "Life" is a question. There are materialists who say that mind is nothing but a bye-product of matter. From the Charvaka of ancient India down upto the fluetionist of the 20th

Century of the Christian Era there have been innumerable camps with their slightly differing coats of arms, all mustering together to defeat what is popularly called the philosophy of self, spirit or Atma. Then there is the opposite camp with almost as strong a force marshalled by the great Gaudapada—the grand-guru of the great Shankaracharya and a great many generals of various types and various strengths, both ancient and modern, all trying to do away with matter altogether. But this is by no means all. There is a third camp, a compromising camp which neither wants to do away with matter nor with mind but provides a meeting ground for both. Then there is one thing more. These camps are not so exclusive as they appear to be. In most cases their spheres overlap and though their flags proclaim interminable hostilities, most of their interests are so common that they can be easily brought to terms, if not perfectly reconciled.

In this small article it is not possible to review even cursorily the war that has been waged from the very dawn of the world till today not only between matter and mind but between the adherents of these two arch-adversaries. The war is the world and the world is the war. Peace between

these two is the cessation of hostilities, cessation of the world, the ultimate rest, the final goal, the salvation, the Nirvana or the Moksha.

Here our object is to have just a peep at this warfare and analyse only a few of its salient points.

We began with "life" and found it a combination of 'I' and 'not—I.' These I and not-I are not two separable entitities having neither to do with the other. They are so blended together physically and metaphysically that in any sphere of thought it is not possible to think of one, without the other. When I say 'it is my hand,' I mean that 'I' and 'hand' are inter-related—not identical *one* but separate *two* and yet not quite unconnected. This holds good not only in case of 'I' and the 'hand' which I usually call 'mine,' but also of those distant things with which I profess to have nothing to do. These are all not-I's and at the same time 'mine.' Those whom I call my *enemies* are my *friends* for the word 'my' is equally applicable to them.

Well then, 'I' is one entity. I feel that I am quite certain of it. But is it a fundamental reality? Philosophers differ on this point. In recent years emphasis has been laid upon events as

opposed to substance. They say that there is no such thing as a permanent substance. What we are habituated to call substance is no more than an aggregate of events. The whole world is in a sort of "flux," every event changing with a rapidity that you cannot place your finger upon any one and say "It is this." The remarks that Hume made more than 150 years ago on the absurdity of "identity" and continuity are also heard today though in a different form. Hume analyses the popular idea of 'identity' threadbare and brushes it away as absurd. If there is no such thing as 'identity,' 'continuity' itself falls down, because continuity is nothing but 'the absence of gaps within that which is said to be continuous.' The words 'this' and 'that' imply continuity and therefore identity. As regards the I-ness of his own self Hume says :—

"For my part, when I enter most intimately into what I call *myself* I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never can *catch myself* at any time with a perception, and never can observe anything but the perception."

This means the denial of fundamental reality

to 'I' and with it to anything else. This is almost similar to the Budhistic doctrine of 'nothingness' or शून्यवाद. I think that all Budhists declined to believe in the substantial nature of spirit or 'I.' They exemplified the phenomenon of life by a flame, which though burning constantly, is not the same thing, and the Madhyamika school went a little farther and declined to admit any reality other than the flux of events as such.

This doctrine has elicited a strong opposition in the past as well as in the present. How can mere 'flux' explain the whole range of phenomena. Even 'flux' is untenable without the support of a permanent substance. Vyasa the father of the Vedantic philosophy contradicts it by an aphorism,

अनुस्मृतेश्च

(Vedanta 2-2-25)

and Shankaracharya in his commentary argues that if there is no such permanent substance as 'I' how to account for the phenomenon of remembrance? It is worth while to follow him to a certain length :—

सा चोपलब्ध्येककर्तृका सती संभवति। पुरुषान्तरोपलब्धिविषये पुरुषान्तरस्य स्मृत्यदर्शनात्।

Remembrance belongs to *one agent*. One can not remember the experiences of another.

स यदि ब्रूयात् सादृश्यादेतत् संपत्स्यत इति। तं प्रतिब्रूयात्। तेनेदं सदृशमिति ह्ययायत् तत्वात् सादृश्यस्य क्षणभङ्गवादिनः सदृशयोर्द्वयो र्वस्तुनो र्ग्रहीतुरेकस्याभावात् सादृश्यनिमित्तं प्रतिसंधानमिति मिथ्या प्रलाप एव स्यात्।

If you say that the past experience and its remembrance are not the same thing but two similar things, it does not help the flux theory because similarity implies comparison between two existing things. If the previous experience has altogether died away without leaving any trace of it, then how can you say that the subsequent experience is a copy of the previous one and therefore similar?

Vatsyayana in his commentary of the Nyaya-Sutra gives a similar argument. He says that our remembrance of an event is not only an experience. It also implies a reference to some past event. This reference to past in the present is not possible without positing the substantiality of this 'I.' Hume's difficulty pointed out above is more imaginary than real. When he complains that he cannot *catch* his own *self* at any time with a perception, he forgets that it is futile to try to catch oneself as one catches another. If you wish to stop a current of a stream in order to examine it,

you are mistaken, for either the current is stopped or not. If stopped, it is no longer a current. How can you examine it? If not, then the difficulty in the examination. Similarly the stream of consciousness cannot be stopped anywhere. And yet, just as every stream of water has a permanent bed in which to flow, just so there is a permanent ego which is the bed on which this stream of consciousness incessantly flows.

The analysis of this phenomenon of consciousness is differently done in the East and the West. The West makes a three-fold division of feeling, knowing and willing; while the East detects one more function in the अन्तःकरण or inner-organ. It is अहंकार or self-realising function. Hume is right to say that we cannot feel, know or will our own self in the sense in which we feel, know or will other things. But still we do realise our own self and this realisation is beyond all doubt. It is a pity that this fourth element अहंकार has not found a due place in the epistemology of the West and even in the East it has been often run down. But we cannot say that it has been totally ignored. T. H. Green is of opinion that a conception of man as a "being who is simply the result of natural forces" is to misunderstand his character. Ac-

cording to his human consciousness is essentially self-conciousness. " In the case of men even the simplest process of sense-perception is not a mere change, but the consciousness of a change. All human experiences, in short, consist not of mere events, physical or mental, but of *recognitions* of such events. What we apprehend, therefore, is never a *bare* fact, but a *recognised* fact, a synthesis of relations in a consciousness which involves a *self* अनुभूति or self-realisation is the main prop of the whole philosophy of Shankara. In his commentary to the 7th Sutra of Chapter II, section III of the Vedanta he says :—

न ह्यात्मागन्तुकः कस्यचित्, स्वयं सिद्धत्वात्। न ह्यात्मात्मनः प्रमाणमपेक्ष्य सिद्ध्यति।

" The self is not contingent in the case of anyone, for it is self-evident. The self is not established by the proofs of the existence of the self."

You may perhaps say that if there is no proof for the existence of the self then why not give it up ?

Shankara replies :—

न चेदृशस्य निराकरणं संभवति। आगन्तुकं हि वस्तु निराक्रियते न स्वरूपम्। य एव हि निराकर्ता तदेव तस्य स्वरूपम्॥

"Nor is it possible to deny such a reality. An outside thing can be denied and not the very essence, whoever will deny, will deny that which is his own essence."

One eternal, then, is this I. If 'I' is a substance, it must be eternal too. To deny it 'Eternality,' is to put it under the category of 'flux.'

But is 'I' the only eternal? Let us again appeal to our consciousness. When we say we know, it implies objectivity as much as subjectivity. Knowledge without the 'knower' and the 'known' is a misnomer. Just as consciousness is in its essence, self-consciousness, similarly it is the consciousness of no-self. It involves not only self but also no-self.

This too has been a controversial point. Shankaracharya hold that the distinction of no-self is only apparent, not real.

ये शब्दाद्याकारावभासास्त आत्मविज्ञानस्य विषयभूता उत्पद्यमाना एवाऽऽत्मविज्ञानेन व्याप्ता उत्पद्यन्ते।

(तैत्तिरीयोपनिषत्। ब्रह्मानन्दवल्ली, अनुवाद १ शांकर-भाष्य)।

"Sound etc., appearances though they present themselves as objects of self-knowledge are yet found pervaded by self-knowledge."

If every *known* thing is pervaded by self-knowledge where is the distinctness of the object? By this argument Shankara proves the oneness of the reality and nothingness of the world. Berkeley's *esse percipe* bears a great similarity to the above doctrine.

यथा यथा यो यः पदार्थो विज्ञायते तथा तथा ज्ञायमानत्वादेव तस्य तस्य चैतन्यस्याव्यभिचारित्वं वस्तुतत्त्वं भवति। किंचिन्न ज्ञायत इति चानुपपन्नम्।

(प्रश्नोपनिषद् शांकर-भाष्य ६, २)

"An object is an object because it is *known* to be such. Its essence lies in being perceived. To say that there is a thing which is not known is absurd."

But it is not so easy to disprove the exterior nature of the world which is admitted by common sense and upon which the development of all physical science depends. The distinction of the

knower and the known has to be maintained by sound Epistemology. To deny existence to things on the ground of knowledge pervading it is to misinterpret the relation of knowledge to the subject and the object. What is the meaning of the word 'pervade' (व्याप्त) here? For when we say that knowledge pervades the known thing, we do not mean the same thing as we mean when we say that आकाश pervades the table or the chair. This sense is physical while that is metaphysical or epistemological. When we say that the knower knows the known thing or that the knowers' knowlege pervades the known object we simply mean a peculiar relation in which the no-knower stands with the knower when the latter is conscious of the former. When I know an object, knowledge is my property but not the property of the thing known. When I perceive an object, I perceive its colour, smell etc. This colour or this smell is not my attribute, it is the attribute of the thing. Some say that what appears sweet at one time, appears less sweet at another time on account of the change in the knower. From this they conclude that these attributes do not reside in the objects, but in the mind perceiving. But this is only a one-sided argument. They forget that just as

sugar tastes differently at different times in the same way sugar and pepper taste differently at the same time. If you say that this difference of tastes is in both cases due to the difference of conditions of the mind perceiving, even then you have to explain this difference in the conditions of the perceiver. What do we mean when we say that a perceiving mind changes from time to time and produces different perception? Berkeley does not give any satisfactory answer. As to Shankara, he brings in his theory of Maya and says that Brahma the only reality perceived the unreal world as real through Maya just as one sees in a dream. But is a remedy worse than the disease and has led to many philosophical quibbles without presenting any satisfactory solution. How is it that Brahma which is all knowledge first allows himself to be clouded and then sees unreal things and thinks them as real? What is the genesis of dream? Are dreams past cognitions revived as Shankara himself had to admit at some places (vide Vedanta) [II–2–29]. अपि च स्मृतिरेषा यत् स्वप्नदर्शनम् or new cognitions? If the former, the dream theory falls flat. If the latter, how do these cognitions arise? Then one thing more. Those who say that all *esse is percepi* cannot account for doubt or ignorance. Admit

that when you say you know that x is red redness resides in your perception only and not independently in x. But when you say that you have doubt about the redness of x, what does it mean? Or when you say that you do not know x, will know more about it in due course, or knew more about it two years ago, what do all these assertions mean? If you say they are meaningless, you can say anything and everything. If you say they have meanings, you must show consistency with your doctrine. While refuting क्षणिकविज्ञानवाद of the Budhists Shankara says :—

"Unless there exists one relating principle in the past, present and future—one which is unchangeable and sees all things—the facts of remembrance, recognition, etc. which depend upon mental impressions requiring space, time and occasional cause cannot be explained."

Right, but how can these facts be explained without positing exterior objects? An object of knowledge and a knowledge of that object are not identical. Swami Dayananda rightly observes that it is the knowledge of the mountain (पर्वतज्ञान) that resides in the mind and not the mountain itself, for the mind has no extension. (Vide Satyartha

Prakasha chapter XII). If you say that mind too has extension, you attribute physical properties to an immaterial thing. Therefore exterior objects do exist. They are real and not illusory and the primordial matter प्रकृति of which they are made is also real and eternal.

There was a time when (I mean, during a great part of the nineteenth century) great scientists never disbelieved matter, rather, they thought that matter alone was sufficient to explain all phenomena of life—knowledge, consciousness, cognition, recognition and what not. This was called the material age. But recently has come about a marvellous change. The pendullum of scientific vision has suddenly swung to the idealistic extreme. The displacement of the old hard impenetrable pebbles by electric charges or wave radiations, inclines some people to think that matter has lost its materiality and assumed a new spirituality. This reminds one rather of a story told by an eminent ecclesiastic about a young lady who having strayed so far from the path of virtue as to have a baby, pleaded in mitigation, that it was only such a wee little baby! Matter however refined, is matter still, not mind. Moreover, some eminent physicists, like J. J. Thomson, do not accept the non substan-

tial view of matter in its entirety. " (Recent and contemporary Philosophy by Prof. A. Wolf of the London University)."

As regards the now widely accepted "Principle of Indeterminacy" according to which "electrons or particles really have no definite energy and position, both being objectively indeterminate," and which appears to have altogether dispensed with matter, so much will suffice to say that "the precise meaning and significance of the new principle are still in the melting pot. Einstein and others regard it as a merely temporary 'asylum of ignorances' and expect an early restoration of the principles of rigorous causality within the domain of science. In the meantime, the physicists' reliance on probabilities concerning the constancy of proportions in atoms undergo certain changes (like disintegration) in a certain time appears to be evidence of physical regularity and determinacy rather than of the play of caprice" (Ibid).

So much about soul and matter. But will this do? What about Brahma or the Great Principle after which the religious world appears to be so mad? No God, no religion. But nay, I should say No God, no world. Vyasa says in his Vedanta:

and Raja Rama Mohan Roy translates it as "He by whom the birth, existence and annihilation of the world is regulated, is the supreme Being."

This means that there is the world comprising of two eternals, souls and matter and there is a third eternal the most Supreme of all that regulates its birth, existence and annihilation. In this small article it is not possible to discuss the significance of these terms and the necessity of a belief in the existence and eternity of such a Being. Even to make a passing review of the cosmological, teleological and ontological arguments for God's existence will be too much. Suffice it to say that God does exist and is Eternal and is Perfect.

Some persons have logical difficulty in three co-existent Eternals as the existence of any other substance means the modification of the Infiniteness and perfection of God. But this all is due to vaguely pre-conceived notions of perfection. If the eternal existence of finite and imperfect entities is equal to putting a limit to the Infinite and Perfect Being, a temporary existence of such things, even their appearance (real or unreal, illusory or other-

wise) is equally so. Nor is it perfectly logical to posit only one Reality or no reality at all. The most satisfactory solution of the Universe as it is, is to believe in three Eternals—God the Perfect Being, souls or imperfect intelligence and inert matter.

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